Answer Key for Warder

Exercises 1-21

prepared by

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They are based on the exercises presented in
A.K. Warder's *Introduction to Pali*

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Contents

Exercise 1

Pali into English

p. 15

tathāgato bhāsati
"thus-gone" / speaks
The Tathagata speaks.

upāsako pucchati
lay disciple / asks
The lay disciple asks.

puriso evaṃ vadati
person / thus / speaks
The man speaks thus.

devo amanusso hoti
god / non-human / is
The god is a non-human.

evaṃ vadāmi
thus / I say
I say thus.

khattiyo pakkamati
warrior / leaves
The warrior leaves.

mahāmatto nisīdati
minister / sits down
The minister sits down.

samaṇo tathāgato hoti
ascetic / "thus-gone" / is
The ascetic is the Tathagata.

putto upāsako passati
son / lay disciple / sees
The son, (who is) a lay disciple, sees.

brāhmaṇo upasaṃkamati
Brahmin / approaches
The Brahmin approaches.

manusso jīvati
human / lives
The human lives.

evaṃ vadanti
thus / they say
They say this.

Exercise 1

English into Pali

p. 15

The man speaks
puriso / vadati
puriso vadati

The ascetic is "thus-gone"
samaṇo / hoti / tathāgato
samaṇo tathāgato (hoti)

The priest goes away
brāhmaṇo / pakkamati
brāhmaṇo pakkamati

The god says so
devo / vadati / evaṃ
devo evaṃ vadati

There is a time
hoti / samayo
samayo hoti

The son sits down
putto / nisīdati
putto nisīdati

The minister is a priest
mahāmatto / hoti / brāhmaṇo
mahāmatto brāhmaṇo (hoti)

The noble approaches
khattiyo / upasaṃkamati
khattiyo upasaṃkamati

The god dies
devo / cavati
devo cavati

You say so (sing.)
vadasi / evaṃ
evaṃ vadasi

You say so (pl.)
vadatha / evaṃ
evaṃ vadatha

We say so
vadāma / evaṃ
evaṃ vadāma

Exercise 2

Pali into English

p. 19

sugato dhammaṃ bhāsati
"well-gone" / doctrine / speaks
The "well-gone" (the Buddha) speaks the doctrine.

upāsako pattaṃ āharati
lay disciple / bowl / brings
The lay disciple brings the bowl.

manussā bhavaṃ icchanti
humans / existence / wish for
Humans wish for existence.

gāmaṃ gacchāma
to the village / we go
We go to the village.

samaṇo āgacchati
ascetic / comes
The ascetic comes.

tathāgato sugato hoti
"thus-gone" / "well-gone" / is
The "thus-gone" is the "well-gone."

brāhmaṇo purise pucchati
Brahmin / people / asks
The Brahmin asks the people.

devā cavanti
gods / die
The gods die.

vādaṃ vadanti
statement / they speak
They utter the statement.

puttā pabbajanti
sons / go forth
The sons go forth.

satto tiṭṭhati
being / stays
The being stays.

samaṇe atthaṃ pucchanti
ascetics / meaning / they ask
They ask the ascetics the meaning.

Exercise 2

English into Pali

p. 19

They go to the minister
gacchanti / mahāmattaṃ
mahāmattaṃ gacchanti

The men see the ministers
purisā / passanti / mahāmatte
purisā mahāmatte passanti

The god, who is not a human being, approaches the "thus-gone"
devo amanusso / upasaṃkamati / tathāgataṃ
devo amanusso tathāgataṃ upasaṃkamati

You ask the philosopher about the doctrine
pucchasi / samaṇaṃ / dhammaṃ
samaṇaṃ dhammaṃ pucchasi

We ask the philosopher who is "well-gone"
pucchāma / samaṇaṃ / sugataṃ
samaṇaṃ sugataṃ pucchāma

The "thus-gone" gives up negligence
tathāgato / pajahati / pamādaṃ
tathāgato pamādaṃ pajahati

The lay disciples enter the village
upāsakā / pavisanti / gāmaṃ
upāsakā gāmaṃ pavisanti

The ascetics meditate
samaṇā / jhāyanti
samaṇā jhāyanti

The substance remains
kāyo / tiṭṭhati
kāyo tiṭṭhati

He reaches the top
phusati / aggaṃ
aggaṃ phusati

We ask the philosopher the meaning
pucchāma / samaṇaṃ / atthaṃ
samaṇaṃ atthaṃ pucchāma

He gives alms
deti (dadāti) / piṇḍaṃ
piṇḍaṃ deti (dadāti)

Exercise 3

Pali into English

p. 22

bhagavā dhammaṃ deseti
the Blessed One / the doctrine / teaches
The Blessed One teaches the doctrine.

rājānaṃ vañcesi
the king / you deceive
You deceive the king.

upāsakaṃ brāhmaṇaṃ dhāreti
a lay follower / the Brahmin / he accepts
He accepts the Brahmin as a lay follower.

rājā purise āmanteti
the king / the people / addresses
The king addresses the people.

brāhmaṇo brahmānaṃ passati
the Brahmin / God (Brahma) / sees
The Brahmin sees God (Brahma).

rājā khattiyo mahāmattaṃ pucchati
the king / a noble / the minister / asks
The king who is a noble asks the minister.

brāhmaṇā rājānaṃ vadanti
the Brahmins / (to) the king / speak
The Brahmins speak to the king.

puriso bhāraṃ chaḍḍeti
the man / the load / abandons
The man abandons the load.

evaṃ kathenti
thus / they relate
Thus do they relate.

kālaṃ paccayaṃ paññāpenti
time / the cause / they declare
They declare time as the cause.

Exercise 3

English into Pali

p. 23

The lay disciples salute the fortunate one
upāsakā / abhivādenti / bhagavantaṃ
upāsakā bhagavantaṃ abhivādenti

He binds the hands
bandhati / hatthe
hatthe bandhati

I experience the result
paṭisaṃvedemi / vipākaṃ
vipākaṃ paṭisaṃvedemi

The king addresses the priest
rājā / āmanteti / brāhmaṇaṃ
rājā brāhmaṇaṃ āmanteti

The priest who is minister speaks thus to the fortunate one
brāhmaṇo / mahāmatto / vadati / evaṃ / bhagavantaṃ
brāhmaṇo mahāmatto bhagavantaṃ evaṃ vadati

Existence is the condition
bhavo / paccayo
bhavo paccayo

He remembers the meaning
dhāreti / atthaṃ
atthaṃ dhāreti

The fortunate one dresses
bhagavā / nivāseti
bhagavā nivāseti

The gods discuss the matter
devā / mantenti / atthaṃ
devā atthaṃ mantenti

The fortunate one asks the king
bhagavā / pucchati / rājānaṃ
bhagavā rājānaṃ pucchati

He enters the dwelling
pavisati / viharaṃ
vihāraṃ pavisati

You rebut the argument
nibbeṭhesi / vādaṃ
vādaṃ nibbeṭhesi

The king takes counsel
rājā / manteti
rājā manteti

He renounces gain
pajahati / lābhaṃ
lābhaṃ pajahati

Exercise 4

Pali into English

p. 27

upāsakā nisīdiṃsu
lay-followers / sat down
The lay-followers sat down [D.II.85 – *xvi.(Mahāparinibbāna).1.22*]

bhutāpubbaṃ rājā Disampati nāma ahosi. Reṇu nāma
in the past / king / Disampati / by name / there was / Renu / by name
At one time there was a king named Disampati. The prince named

kumāro putto ahosi. Govindo nāma brāhmaṇo purohito
prince / son / was / Govinda / by name / Brahmin / prime minister
Renu was his son. The prime minister was a Brahmin named

ahosi. Jotipālo nāma māṇavo putto ahosi.
was / Jotipala / by name / young Brahmin / son / was
Govinda. The young Brahmin named Jotipala was his son.

Reṇu ca rājaputto Jotipālo ca māṇavo sahayā ahesuṃ.
Renu / and / prince / Jotipala / and / young Brahmin / friends / were
Prince Renu and the young Brahmin Jotipala were friends.

atha kho Govindo brāhmaṇo kālaṃ akāsi.
then / indeed / Govinda / the Brahmin / time made (died)
Then Govinda the Brahmin died.

Rājā Disampati paridevesi
king / Disampati / grieved
King Disampati grieved. [D.II.230-231 – *xix.(Mahāgovinda).29*]

evaṃ tadā āsi
thus / then / it was
This is how it was. [D.I.143 – *v.(Kūṭadanta).21*]

Exercise 4

English into Pali
p. 27

The priest went away
brāhmaṇo / pakkāmi
brāhmaṇo pakkāmi

The fortunate one entered the village
bhagavā / pāvisi / gāmaṃ
bhagavā gāmaṃ pāvisi

The son was called Uttara
putto / ahosi / nāma / Uttaro
Uttaro nāma putto ahosi

The fortunate one addressed Ananda
bhagavā / āmantesi / Ānandaṃ
bhagavā Ānandaṃ āmantesi

I have taught the doctrine
desesiṃ / dhammaṃ
dhammaṃ desesiṃ

The nobles approached the prince
khattiyā / upasaṃkamiṃsu / rājaputtaṃ
khattiyā rājaputtaṃ upasaṃkamiṃsu

I spoke thus
abhāsiṃ / evaṃ
evaṃ abhāsiṃ

The prince went forth
rājaputto / pabbaji
rājaputto pabbaji

Exercise 5

Pali into English
p. 33

Reṇu rājaputto rājānaṃ Disampatiṃ etad avoca.
Renu / prince / king / Disampati / this / said
Prince Renu said this to King Disampati:

mā kho tvaṃ deva paridevesi.
do not / indeed / you / lord / you grieve
"Do not grieve, lord."

atthi deva Jotipālo nāma māṇavo putto ti.
there is / lord / Jotipala / by name / young Brahmin / son / (end-quote)
There is, lord, a young Brahmin named Jotipala who is his son."

atha kho rājā Disampati purisaṃ āmantesi.
then / indeed / King / Disampati / a man / addressed
Then King Disampati addressed a man. [D.II.231 – *xix.(Mahāgovinda).29-30*]

ahaṃ ime dhamme desesiṃ
I / these / doctrines / preached
I preached these doctrines. [D.II.75 – *xvi.(Mahāparinibbāna).1.5*]

rājā khattiyo taṃ purisaṃ etad avoca
king / noble / that / man / this / he said
The king who was a noble spoke thus to that man. [D.III.65 – *xxvi.(Cakkavatti-Sīhanāda).10*]

mā samaṇaṃ upasaṃkami
do not / recluse / approach
Do not approach the recluse. [D.I.129 – *v.(Kūṭadanta).6*]

ahaṃ purohito brāhmaṇo ahosiṃ
I / prime minister / Brahmin /was
I was the Brahmin who was prime minister. [D.I.143 – *v.(Kūṭadanta).21*]

ahaṃ asmi brahmā issaro
I am / God / lord
I am the lord God. [D.I.18 – *i.(Brahmajāla).2.5*]

idaṃ avoca bhagavā
this / he said / Blessed One
The Blessed One said this. [D.II.252 – *xix.(Mahāgovinda).62*]

te rājaputtaṃ avocuṃ
they / prince / spoke
They spoke to the prince. [D.II.233 – *xix.(Mahāgovinda).33*]

mā saddaṃ akattha
do not / noise / make
Don't make a noise. [D.I.179 – *ix.(Poṭṭhapāda).4*]
so nirodhaṃ phusati
he / cessation / attains
He attains cessation. [D.I.185 – *ix.(Poṭṭhapāda).20*]

samaṇā aṃha
recluses / we are
We are recluses. [D.III.84 – *xxvii.(Aggañña).9*]

na taṃ deva vañcemi
not / you / lord / I deceive
I do not deceive you, lord. [D.I.50 – *ii.(Sāmaññaphala).10*]

eso mahārāja bhagavā
this / great king / Blessed One
Your majesty, this is the Blessed One. [D.I.50 – *ii.(Sāmaññaphala).11*]

mayaṃ bhagavantaṃ upasaṃkamimhā
we / Blessed One / approached
We approached the Blessed One. [D.II.288 – *xxi.(Sakkapañha).2.10*]

atthi kāyo
there is / body
There is a body. [D.II.292 – *xxii.(Mahāsatipaṭṭhāna).2*]

upeti pi apeti pi
he comes / and / he goes / and
He comes and goes. [D.I.180 – *ix.(Poṭṭhapāda).6*]

evam etaṃ brāhmaṇa
thus / this / Brahmin
This is so, Brahmin. [D.I.124 – *iv.(Soṇadaṇḍa).22*]

Exercise 5

English into Pali

p. 34

The wanderer said this to the fortunate one
paribbājako / avoca / etad / bhagavantaṃ
paribbājako bhagavantaṃ etad avoca

Those wanderers were silent
te / paribbājakā / ahesuṃ / tuṇhī
te paribbājakā tuṇhī ahesuṃ

I teach the doctrine
ahaṃ / desemi / dhammaṃ
ahaṃ dhammaṃ desemi

I am a priest
ahaṃ / asmi / brāhmaṇo
ahaṃ brāhmaṇo asmi

This king is a human being, I too am a human being
ayaṃ / rājā / manusso / ahaṃ / pi / manusso
ayaṃ rājā manusso, aham pi manusso

I love her
ahaṃ / kāmemi / taṃ
ahaṃ taṃ kāmemi

Don't go in (sing.)
mā / pāvisi
mā pāvisi

We said to that fortunate one
mayaṃ / avocuṃha / taṃ / bhagavantaṃ
mayaṃ taṃ bhagavantaṃ avocuṃha

Don't grieve (plur.)
mā / paridevittha
mā paridevittha

He goes forth (use pronoun)
so / pabbajati
so pabbajati

Then (add kho*) Mahagovinda the priest towards those nobles approached that way*
atha kho / Mahāgovindo / brāhmaṇo / yena / te / khattiyā / upasaṃkami / tena
atha kho Mahāgovindo brāhmaṇo yena te khattiyā ten' upasaṃkami

He said this to those nobles
so / avoca / etad / te / khattiye
so te khattiye etad avoca

They ask me the meaning
te / pucchanti / maṃ / atthaṃ
te maṃ atthaṃ pucchanti

He said this to us
so / avoca / etad / amhe
so amhe etad avoca

She said this to me
sā / avoca / etad / maṃ
sā maṃ etad avoca

I teach this doctrine
desemi / imaṃ / dhammaṃ
imaṃ dhammaṃ desemi

This is cessation (use idaṃ*)*
ayaṃ / nirodho
ayaṃ nirodho

You are (emphatically) priests, O Vasetthas
tumhe / attha / kho / brāhmaṇā / Vāseṭṭhā
tumhe kho attha brāhmaṇā Vāseṭṭhā

Exercise 6

Pali into English

p. 38

ehi tvaṃ purisa. yena Jotipālo māṇavo ten' upasaṃkama.
go / you / man / towards / Jotipala / young Brahmin / that way / approach
"You must go, my man. Approach the young Brahmin Jotipala.

Jotipālaṃ māṇavaṃ evaṃ vadehi … evaṃ devā ti …
Jotipala / young Brahmin / thus / say … / yes / lord / (end-quote)
Say this to the young Brahmin Jotipala" … "Yes, lord" …

so puriso Jotipālaṃ māṇavaṃ etad avoca:
that / man / Jotipala / young Brahmin / this / said
That man said this to the young Brahmin Jotipala:

bhavaṃ atthu bhavantaṃ Jotipālaṃ māṇavaṃ.
good fortune / may it be / his honour / Jotipala / young Brahmin
"May good fortune be upon his honour the young Brahmin Jotipala.

rājā Disampati bhavantaṃ Jotipālaṃ māṇavaṃ āmanteti …
king / Disampati / his honour / Jotipala / young Brahmin / calls
King Disampati calls his honour the young Brahmin Jotipala."

Jotipālo māṇavo yena rājā Disampati ten' upasaṃkami.
Jotipala / young Brahmin / towards / King / Disampati / *that way* / approached
The young Brahmin Jotipala approached King Disampati.

Jotipālaṃ māṇavaṃ rājā Disampati etad avoca.
Jotipala / young Brahmin / King / Disampati / this / said
King Disampati said this to the young Brahmin Jotipala:

Anusāsatu bhavaṃ Jotipālo māṇavo …
may he advise / his honour / Jotipala / young Brahmin
"May his honour the young Brahmin Jotipala advise …."

te atthe anusāsati.
on those / issues / he advised
He advised on those issues. [D.II.231-232 (not I.231-232 as per book) – *xix.(Mahāgovinda).30-31*]

gaccha tvaṃ Ānanda
go / you / Ananda
You must go, Ananda. [D.II.104 – *xvi.(Mahāparinibbāna).3.6*]

idaṃ hara
this / take
Take this. [D.I.67 – *ii.(Sāmaññaphala).54*]

etu bhagavā
may he come / Blessed One
May the Blessed One come. [D.I.179 – *ix.(Poṭṭhapāda).5*]

ayaṃ samaṇo Gotamo āgacchati
this / recluse / Gotama / comes
This recluse Gotama is coming. [D.I.179 – *ix.(Poṭṭhapāda).4*]

nibbeṭhehi sace pahosi
explain / if / you can
Explain this if you can. [D.III.117 – *xxix.(Pāsādika).1*]

desetu sugato dhammaṃ
may he preach / Fortunate One / doctrine
May the Blessed One preach the doctrine. [D.II.38 – *xiv.(Mahāpadāna).3.6*]

pivattha khādathā ti
drink / eat / (end-quote)
"Drink, eat." [cf. D.II.147 – *xvi.(Mahāparinibbāna).5.19* and D.II.170 – *xvii.(Mahāsudassana).1.3*]

abhikkama mahārāja
go forward / your majesty
Go forward, your majesty. [D.I.50 – ii.*(Sāmaññaphala).10*]

thūpaṃ karonti
monument / they make
They make a monument. [D.II.142 – *xvi.(Mahāparinibbāna).5.11*]

etha tumhe
go / you
You must go. [D.I.211 – *xi.(Kevaddha).1*]

Exercise 6

English into Pali

p. 38

Let the fortunate one sit down
bhagavā / nisīdatu
nisīdatu bhagavā

Bring that!
āhara / idaṃ
idam āhara

That man must come
so / puriso / etu
etu so puriso

Let the priest not trouble
brāhmaṇo / tiṭṭhatu
tiṭṭhatu brāhmaṇo

He makes an opportunity
karoti / okāsaṃ
okāsaṃ karoti

The king said this: "We must go"
rājā / avoca / etad / mayaṃ / gacchāma / ti
rājā etad avoca: mayaṃ gacchāmā ti

I do not say this world doesn't exist
na / vadāmi / ayaṃ / loko / na / atthi / ti
ayaṃ loko n'atthī ti na vadāmi

Give that up!
pajaha / taṃ
taṃ pajaha

Let not the honourable Govinda go forth
mā / bhavaṃ / Govindo / pabbaji
mā bhavaṃ Govindo pabbaji

Study! (plur.)
sajjhāyaṃ / karotha
sajjhāyaṃ karotha

Ask the fortunate one (about) this subject matter
pucchatha / bhagavantaṃ / etaṃ / atthaṃ
bhagavantaṃ etaṃ atthaṃ pucchatha

This conch makes a noise
ayaṃ / saṅkho / karoti / saddaṃ
ayaṃ saṅkho saddaṃ karoti

Exercise 7

Pali into English

p. 43

iminā mayaṃ nimmitā
by him / we / created
We are created by him. [D.I.18 – *i.(Brahmajāla).2.5*]

mayaṃ brahmunā nimmitā
we / by Brahma / created
We have been created by Brahma. [D.I.18 – *i.(Brahmajāla).2.5*]

desito Ānanda mayā dhammo
preached / Ananda / by me / doctrine
Ananda, the doctrine has been preached by me. [D.II.100 – *xvi.(Mahāparinibbāna).2.25*]

iminā tvaṃ purisa dhanena jīvāhi
by this / you / man / wealth / live
Live on this wealth, my man. [D.III.66 – *xxvi.(Cakkavatti-Sīhanāda).11*]

vimutto tathāgato
freed / Tathagata
The Tathagata has been freed. [D.I.29 – *i.(Brahmajāla).2.34*]

te ca me evaṃ puṭṭhā āmā ti vadanti
they / and / by me / thus / asked / yes / (end-quote) / they say
And having been asked thus by me, they say "Yes." [cf. D.III.28 – *xxiv.(Pāṭika).2.14*]

idaṃ āsanaṃ paññattaṃ
this / seat / prepared
This seat has been prepared. [D.III.39 – *xxv.(Udumbarika-Sīhanāda).7*]

ete manussā gehaṃ pavisanti
these / men / house / enter
These men enter the house. [D.I.83 – *ii.(Sāmaññaphala).96*]

niggahīto 'si
refuted / you are
You are refuted. [D.III.117 – *xxix.(Pāsādika).1*]

kilanto 'smi
tired / I am
I am tired. [~D.II.128 – *xvi.(Mahāparinibbāna).4.22*]

dānaṃ detha
alms / give
Give alms. [D.II.357 – *xxiii.(Pāyāsi).33*]

Exercise 7

English into Pali

p. 43

They experience happiness
te / paṭisaṃvedenti / sukhaṃ
te sukhaṃ paṭisaṃvedenti [cf. D.I.75 – *ii.(Sāmaññaphala).79*]

The doctrine has been declared by me
dhammo / paññatto / mayā
mayā dhammo paññatto [D.II.154 – *xvi.(Mahāparinibbāna).6.1*]

The wanderer is (hoti) contented
paribbājako / hoti / santuṭṭho
paribbājako santuṭṭho hoti [cf. D.I.71 – *ii.(Sāmaññaphala).66*]

Death is misery
maranaṃ / dukkhaṃ
maranaṃ dukkhaṃ [D.II.305 – *xxii.(Mahāsatipaṭṭhāna).18*]

I have heard this
me / sutaṃ / evaṃ
evaṃ me sutaṃ [D.I.127 (not I.128 as per book) – *v.(Kūṭadanta).1*]

I did the work
me / kataṃ / kammaṃ
kammaṃ me kataṃ [D.III.257 – *xxxiii.(Saṅgīti).3.1(v)*]

He gives a donation
deti / dānaṃ
dānaṃ deti [D.III.258 – *xxxiii.(Saṅgīti).3.1(vi)*]

The body is tired
kāyo / kilanto
kāyo kilanto [D. III.255 – *xxxiii.(Saṅgīti).3.1(iv)*]

Exercise 8

Pali into English

p. 50

ahaṃ tena samayena rājā Mahāsudassano ahosiṃ
I / at that time / king / Mahasudassana / was
At that time I was the king Mahasudassana. [D.II.196 – *xvii.(Mahāsudassana).2.14*]

dānena n' atthi puññaṃ
by giving / not / there is / merit
There is no merit in giving. [D.I.53 – *ii.(Sāmaññaphala).17*]

te 'haṃ upasaṃkamitvā evaṃ vadāmi
them / I / having approached / thus / I say
Having approached them, I say thus. [D.III.28 – *xxiv.(Pāṭika).2.14*]

maṃ abhivādetvā pakkāmi
me / having bid farewell / he left
He bade me farewell and left. [cf. D.I.222 – *xi.(Kevaddha).84*]

disvā evaṃ avocumha
having seen / thus / we said
After seeing we said thus. [D.III.39-40 – *xxv.(Udumbarika-Sīhanāda).7*]

diṭṭhā bho satta jīvasi
excellent / honourable / being / you live
Excellent, honourable being, you're alive! [D.III.73 – *xxvi.(Cakkavatti-Sīhanāda).21*]

jayaṃ veraṃ pasavati
victory / enmity / generates
Victory generates enmity. [D.III.183 – *xxxi.(Sigālaka).11*]

brāhmaṇo brahmunā manteti
Brahmin / Brahma / consults
The Brahmin consults Brahma. [D.II.237 – *xix.(Mahāgovinda).39*]

evaṃ bho ti
thus / sir / (end-quote)
"Yes, sir." [D.I.236 – *xiii.(Tevijja).7*]

handa vata bho gacchāma
well / indeed / sir / let us go
Well indeed, sir, let's go. [D.III.16 – *xxiv.(Pāṭika).1.19*]

kālaṃ karonto avoca
time / making[i] / he said
Dying, he said. [D.III.181 – *xxxi.(Sigālaka).2*]

rājā samāno idaṃ labhati
king / being / this / he receives
Being a king he receives this. [D.III.146 – *xxx.(Lakkhaṇa).1.5*]

jhānaṃ jhāyati
absorption / he meditates
He meditates on this absorption. [D.II.238 – *xix.(Mahāgovinda).41*]

mayaṃ bhagavantaṃ saranaṃ gacchāma, dhammañ ca
we / (to) Blessed One / (as) refuge / we go / (to) Dhamma / and
We go to the Blessed One for refuge, and to the Dhamma. [D.II.43 – *xiv.(Mahāpadāna).3.16*]

jīvitaṃ demi
life / I give
I give life. [D.I.148 – *v.(Kūṭadanta).28*]

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[i] kala.m karonto = dying

Exercise 8

English into Pali

p. 50

They enter by this gate
pavisanti / iminā / dvārena
iminā dvārena pavisanti [D.II.83 – *xvi.(Mahāparinibbāna).1.17*]

The king, having greeted the fortunate one, sat down
rājā / abhivādetvā / bhagavantaṃ / nisīdi
rājā bhagavantaṃ abhivādetvā nisīdi [D.I.50-1 – *ii.(Sāmaññaphala).11*]

Having approached (and) greeted the fortunate one, they sat down
upasaṃkamitvā / abhivādetvā / bhagavantaṃ / nisīdiṃsu
bhagavantaṃ upasaṃkamitvā abhivādetvā nisīdiṃsu [D.II.84 – *xvi.(Mahāparinibbāna).1.18*]

Having approached them I ask these questions
upasaṃkamitvā / te / pucchāmi / ime / pañhe
te upasaṃkamitvā ime pañhe pucchāmi [D.II.284 – *xxi.(Sakkapañha).2.7*]

Having dressed, taking a bowl I entered the village
nivāsetvā / ādāya / pattaṃ / ahaṃ / pāvisiṃ / gāmaṃ
ahaṃ nivāsetvā pattaṃ ādāya gāmaṃ pāvisiṃ [D.III.6 – *xxiv.(Pāṭika).1.7*]

Gentlemen! Do not say thus
bhonto / mā / avocuttha / evaṃ
mā bhonto evaṃ avocuttha [D.I.122 – *iv.(Soṇadaṇḍa).19*]

The honourable Jotipala went forth
bhavaṃ / Jotipālo / pabbaji
bhavaṃ Jotipālo pabbaji [D.II.249 – *xix.(Mahāgovinda).58*]

(As he is) going he sees
gacchaṃ / passati
gacchaṃ passati [cf. D.III.126-7 *(passaṃ passati) – xxix.(Pāsādika).16*]

I do not take counsel with God
ahaṃ / na / mantemi / brahmunā
n' ahaṃ brahmunā mantemi [D.II.237 – *xix.(Mahāgovinda).39*]

He entered the house
pāvisi / gehaṃ
gehaṃ pāvisi [cf. D.II.85 – *xvi.(Mahāparinibbāna).1.22*]

He gives a drink
deti / pānaṃ
pānaṃ deti [cf. D.III.258 *(dānaṃ deti) – xxxiii.(Saṅgīti).3.4*]

I do not get food
ahaṃ / na / labhāmi / bhojanaṃ
n' ahaṃ bhojanaṃ labhāmi [cf. D.III.255-6 – *xxxiii.(Saṅgīti).3.1(iv)*]

He sees the garment
passati / vatthaṃ
vatthaṃ passati [cf. D.II.110 – *xvi.(Mahāparinibbāna).3.25*]

He is (hoti) satisfied with the resting place
so / hoti / santuṭṭho / senāsanena
so senāsanena santuṭṭho hoti [D.III.225 – *xxxiii.(Saṅgīti).1.11(ix)*]

Living beings experience unhappiness
bhūtā / paṭisaṃvedenti / dukkhaṃ
bhūtā dukkhaṃ paṭisaṃvedenti [D.I.53 – *ii.(Sāmaññaphala).20*]

The lay disciples come to the place
upāsakā / (tena) upasaṃkamanti / yena / padeso
upāsakā yena padeso ten' upasaṃkamanti [cf. D.II.84,87 – *xvi.(Mahāparinibbāna).1.20,26* and D.II.198 – *xvii.(Mahāsudassana).2.17*]

Exercise 9

Pali into English

p. 53

kāyā hāyanti
bodies / are abandoned
Bodies are abandoned. [D.II.221 – *xix.(Mahāgovinda).2*]

ayaṃ kho sā brāhmaṇa paññā
this / indeed / that / Brahmin / wisdom
Indeed, Brahmin, this is that wisdom. [D.I.124 – *iv.(Soṇadaṇḍa).23*]

esā taṇhā pahīyati
this / craving / is abandoned
This craving is abandoned. [D.II.310 – *xxii.(Mahāsatipaṭṭhāna).20*]

bhojanaṃ dīyati
food / is given
Food is given. [D.II.354 – *xxiii.(Pāyāsi).32*]

saccaṃ Nigrodha bhāsitā te esā vācā (interrogative)
is it true / Nigrodha / uttered / by you / this / speech
Is it true, Nigrodha, that this speech was uttered by you? [D.III.53 – *xxv.(Udumbarika-Sīhanāda).21*]

saccaṃ bhante bhāsitā me esā vācā (affirmative reply)
it is true / lord / uttered / by me / this / speech
It is true, lord, this speech was uttered by me. [D.III.54 – *xxv.(Udumbarika-Sīhanāda).21*]

idaṃ vuccati cittan ti vā viññāṇan ti vā
this / is called / mind / (end-quote) / consciousness / (end-quote) / or
This is called "mind" or "consciousness." [D.I.21 – *i.(Brahmajāla).2.13*]

tā devatā maṃ etad avocuṃ
those / deities / me / thus / said
Those deities said this to me. [D.II.51 – *xiv.(Mahāpadāna).3.30*]

atthi kho bho Maṇikā nāma vijjā
there is / indeed / sir / Manika / called / science
Indeed, sir, there is a science called "Manika." [D.I.214 – *xi.(Kevaddha).7*]

saññā ca vedanā ca niruddhā honti
perceptions / and / sensations / and / ceased / they are
Perceptions and sensations have ceased. [D.III.266 – *xxxiii.(Saṅgīti).3.2(vi)*]

Sujātā nāma bhante upāsikā kālakatā
Sujata / named / Venerable sir / lay devotee (female) / died
Venerable sir, the lay devotee Sujata has died. [D.II.92 (not II.93 as per book) – *xvi.(Mahāparinibbāna).2.6*]

evaṃ pi kho Sunakkhatto mayā vuccamāno apakkami
thus / and / indeed / Sunakkhatta / by me / being said / withdrew
And so Sunakkhatta, at my words, withdrew. [D.III.6 – *xxiv.(Pāṭika).1.6*]

samaṇo Gotamo imaṃ parisaṃ āgacchati
wanderer / Gotama / (to) this / assembly / comes
The wanderer Gotama comes to this assembly. [cf. D.I.179 – ix.(Poṭṭhapāda).4 and D.III.38 – *xxv.(Udumbarika-Sīhanāda).5*]

Exercise 9

English into Pali
p. 54

These phenomena are abandoned
ete / dhammā / pahīyanti
ete dhammā pahīyanti [D.I.195 – *ix.(Poṭṭhapāda).40*]

Goats are killed
ajā / haññanti
ajā haññanti [D.II.352 *(ajeḷakā haññanti) – xxiii.(Pāyāsi).31*]

The priest is seen
brāhmaṇo / dissati
brāhmaṇo dissati [cf. D.III.81 – *xxvii.(Aggañña).4*]

Ignorance is given up
avijjā / pahīyati
avijjā pahīyati [D.II.215 – *xviii.(Janavasabha).25*]

He is called an ascetic
so / vuccati / samaṇo
so samaṇo vuccati [D.I.167 – *viii.(Mahāsīhanāda).15*]

This is called misery
idaṃ / vuccati / dukkhaṃ
idaṃ dukkhaṃ vuccati [D.II.307 – *xxii.(Mahāsatipaṭṭhāna).18*]

Taking a garland they went to the hall
ādāya / mālaṃ / (tena) upasaṃkamiṃsu / yena / salā
mālaṃ ādāya yena salā ten' upasaṃkamiṃsu [cf. D.II.265 – *xxi.(Sakkapañha).1.4*]

Exercise 10

Pali into English

p. 59

na ciraṃ tathāgatassa parinibbānaṃ bhavissati
not / a long time / of the Tathagata / the passing away / will be
The passing away of the Tathagata will not be long. [D.II.114 – *xvi.(Mahāparinibbāna).3.37*]

imassa jayo bhavissati
for this one / victory / there will be
There will be victory for this one. [D.I.10 – *i.(Brahmajāla).1.23*]

brāhmaṇā brahmuno puttā
Brahmins / of Brahma / sons
The Brahmins are sons of Brahma. [D.III.81 – *xxvii.(Aggañña).3*]

dukkhass' antaṃ karissanti
of suffering / end / they will make
They will make an end of suffering. [D.I.54 – *ii.(Sāmaññaphala).20*]

āropito te vādo
disproved / of you / the statement
Your statement has been disproved. [D.I.8 – *i.(Brahmajāla).1.18*]

ayaṃ imassa bhāsitassa attho
this / of this / speech / the meaning
This is the meaning of this speech. [D.I.137 – *v.(Kūṭadanta).13*]

mā me purato aṭṭhāsi
do not / of me / in front / stand
Do not stand in front of me. [D.II.139 – *xvi.(Mahāparinibbāna).5.4*]

so maṃ pañhena, ahaṃ veyyākaraṇena sobhissāmi
he / me / by the question / I / with an explanation / I will make clear
By him questioning me, and my explaining, I will make it clear. [D.I.105 – *iii.(Ambaṭṭha).2.10*]

tena kho pana samayena Ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṃ vījamāno
at that / indeed / but / time / Ananda / the Blessed One / behind / standing / is / the Blessed One / fanning
But at that time Ananda was standing behind the Blessed One fanning him. [D.II.73 – *xvi.(Mahāparinibbāna).1.4*]

kammaṃ kho pana me karontassa kāyo kilamissati
action / indeed / but / of me / of doing / the body / will tire
Moreover while doing this action my body will tire. [D.III.255 – *xxxiii.(Saṅgīti).3.1.(iv)*]

tassa ratanāni bhavanti
his / gems / they are
They are his gems. [D.II.16 – *xiv.(Mahāpadāna).1.31*]

English into Pali

p. 60

These people will have sons
imesaṃ / manussānaṃ / bhavissanti / puttā
imesaṃ manussānaṃ puttā bhavissanti [D.III.71 – *xxvi.(Cakkavatti-Sīhanāda).19*]

I am his slave
ahaṃ / amhi / tassa / dāso
ahaṃ tassa dāso amhi [D.I.60 – *ii.(Sāmaññaphala).35*]

There will be danger
bhavissati / bhayaṃ
bhayaṃ bhavissati [D.I.69 – *ii.(Sāmaññaphala).60*]

He will teach the doctrine
desessati / dhammaṃ
dhammaṃ desessati (desissati) [D.III.76 – *xxvi.(Cakkavatti-Sīhanāda).25*]

I will be an ascetic
bhavissāmi / samaṇo
samaṇo bhavissāmi [D.III.95 – *xxvii.(Aggañña).26*]

The priest has a son
brāhmaṇassa / atthi / putto
atthi brāhmaṇassa putto [D.II.231 – *xix.(Mahāgovinda).29*]

They wrap the king's body in a garment
veṭhenti / rañño / sarīraṃ / vatthena
rañño sarīraṃ vatthena veṭhenti [D.II.141 – *xvi.(Mahāparinibbāna).5.11*]

This is the pagoda of that fortunate one
ayaṃ / hoti / thūpo / imassa / bhagavato
ayaṃ imassa bhagavato thūpo hoti [~D.II.142 – *xvi.(Mahāparinibbāna).5.11*]

We deserve a share of the relics of the fortunate one
mayaṃ / arahāma / bhāgaṃ / sarīrānaṃ / bhagavato
mayaṃ bhagavato sarīrānaṃ bhāgaṃ arahāma [D.II.164-165 – *xvi.(Mahāparinibbāna).6.24*]

Exercise 11

Pali into English

p. 66

na kho ahaṃ āvuso addasaṃ
not / indeed / I / friend / saw
Indeed, friend, I did not see. [D.I.130 – *xvi.(Mahāparinibbāna).4.26*]

ayaṃ tathāgatassa pacchimā vācā
this / of the Tathagata / last / saying
This is the last utterance of the Tathagata. [D.II.156 – *xvi.(Mahāparinibbāna).6.7*]

pāmujjaṃ bhavissati, sukho ca vihāro
joy / will be / happiness / and / abiding
There will be joy and a happy abiding. [D.I.196 – *ix.(Poṭṭhapāda).40*]

addasā kho bhagavā tā devatāyo
he saw / indeed / the Blessed One / those / deities
Truly the Blessed One saw those deities. [D.II.87 – *xvi.(Mahāparinibbāna).1.27*]

iminā kho evaṃ bho pariyāyena Jotipālassa māṇavassa Mahāgovindo ti samaññā udapādi
by this / indeed / thus / sir / course / of Jotipala / young Brahmin / Mahagovinda / [end-quote] / agreed name / arose
Thus, in this way Mahagovinda ("Great Steward") arose as the agreed name of the young Brahmin Jotipala. [D.II.232 – *xix.(Mahāgovinda).31*]

sassato loko
eternal / world
The world is eternal. [D.I.187 – *ix.(Poṭṭhapāda).25*]

so gacchati dakkhiṇaṃ disaṃ
he / goes / southern / direction
He is going in the southern direction. [D.I.222 – *xi.(Kevaddha).85*]

kusalan ti pi na bhavissati, kuto pana kusalassa kārako
good / [end-quote] / also / not / will be / whence / but / of good / doer
There is not even the concept "good", let alone a doer of good. [D.III.71 – *xxvi.(Cakkavatti-Sīhanāda).19*]

ahaṃ kho maggaṃ agamāsiṃ
I / indeed / path / went
Indeed I went on that path. [D.III.255 – *xxxiii.(Saṅgīti).3.1(iv)*]

kalyānaṃ vuccati brāhmaṇa
beautifully / it is said / brahmin
Beautifully said, Brahmin. [D.I.110 – *iii.(Ambaṭṭha).2.22*]

atha kho rājā Mahāsudassano vāmena hatthena bhiṅkāraṃ gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkiri
then / indeed / king / Mahasudassana / with the left / hand / ceremonial water vessel / having taken / with the right / hand / wheel-gem / sprinkled
Then King Mahasudassana took the ceremonial water vessel in his left hand and sprinkled the wheel-gem with his right hand. [D.II.172 – *xvii.(Mahāsudassana).1.8*]

idaṃ kusalaṃ
this / good
This is good. [D.II.222 – *xix.(Mahāgovinda).7*]

ayaṃ Jambudīpo iddho c'eva bhavissati phīto ca
this / India / powerful / and / surely / will be / prosperous / and
Thus this India will surely be powerful and prosperous. [~D.III.75 – *xxvi.(Cakkavatti-Sīhanāda).23*]

micchā paṭi panno tvaṃ asi, ahaṃ asmi sammā paṭipanno
wrongly / practising / you / are / I / am / rightly / practising
You are practising incorrectly, I am practising correctly.[D.III.117–*xxix.(Pāsādika).1*]

so tato cuto idhūpapanno
he / then / died / here,reborn
Then he died and was reborn here. [D.I.81 – *ii.(Sāmaññaphala).93*]

addasā paribbājako bhagavantaṃ āgacchantaṃ
saw / the wanderer / the Blessed One / coming
The wanderer saw the Blessed One coming. [D.I.179 – *ix.(Poṭṭhapāda).4*]

saññā uppajjanti pi nirujjhanti pi
perceptions / arise / and / cease / and
Perceptions arise and pass away. [D.I.180 – *ix.(Poṭṭhapāda).6*]

bhagavato ābādho uppajji
to the Blessed One / illness / arose
Illness arose in the Blessed One. [D.II.127 – *xvi.(Mahāparinibbāna).4.20*]

saṃvaraṃ āpajjati
restraint / he acquires
He practises restraint. [D.I.85 – *ii.(Sāmaññaphala).100*]

ahaṃ kho kammaṃ akāsiṃ. kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmi
I / indeed / work / did / work / indeed / but / of me / of the doing / body / tired / then, I / lie down
I worked. But truly while doing this work my body tired, so I am lying down. [D.III.255 – *xxxiii.(Saṅgīti).3.1.(iv)*]

imaṃ mayaṃ addasāma idha upapannaṃ
this / we / we saw / here / arisen
We saw this arisen here. [D.I.18 – *i.(Brahmajāla).2.5*]

Exercise 11

English into Pali

p. 66

The universe is infinite
loko / ananto
ananto loko [D.I.188 – *ix.(Poṭṭhapāda).25*]

This is not easy
idaṃ / na / sukaraṃ
na idaṃ sukaraṃ [D.I.63 – *ii.(Sāmaññaphala).41*]

I followed the road
ahaṃ / paṭipajjiṃ / maggaṃ
ahaṃ maggaṃ paṭipajjiṃ [D.III.255 – *xxxiii.(Saṅgīti).3.1.(iv)*]

The king saw the boy
rājā / addasā / kumāraṃ
rājā kumāraṃ addasā [D.II.16 – *xiv.(Mahāpadāna).1.31*]

The city was prosperous
nagaraṃ / ahosi / phītaṃ
nagaraṃ phītaṃ ahosi [cf. D.II.146 – *xvi.(Mahāparinibbāna).5.18* and D.I.211 – *xi.(Kevaddha).1*]

He is fixed, permanent, eternal
so / dhuvo / nicco / sassato
so dhuvo nicco sassato [D.I.18 – *i.(Brahmajāla).2.6*]

We saw the fortunate one
mayaṃ / addasāma / bhagavantaṃ
mayaṃ bhagavantaṃ addasāma [D.III.39 – *xxv.(Udumbarika-Sīhanāda).7*]

The speech is agreeable
vācā / kantā
vācā kantā [D.III.173 – *xxx.(Lakkhaṇa).2.22*]

My life was given by him, his life was given by me
mama / jīvitaṃ / dinnaṃ / tena / tassa / jīvitaṃ / dinnaṃ / mayā
mama jīvitaṃ tena dinnaṃ, tassa jīvitaṃ mayā dinnaṃ [cf. D.I.148 – *v.(Kūṭadanta).28*]

See! Ananda – They are past, ended, changed
passa / Ānanda / te / atītā / niruddhā / pariṇatā
pass' Ānanda te atītā niruddhā pariṇatā [D.II.198 – *xvii.(Mahāsudassana).2.16*]

He has much gold
tassa / hoti / pahūtaṃ / suvannaṃ
tassa pahūtaṃ suvaṇṇaṃ hoti [cf. D.II.351 – *xxiii.(Pāyāsi).29* and D.III.163 – *xxx.(Lakkhaṇa).2.2*]

Exercise 12

Passage for Reading

p. 75

Bhūtapubbaṃ aññataro saṅkhadhamo saṅkhaṃ ādāya paccantimaṃ janapadaṃ agamāsi.
in the past / a certain / conchblower / conch / having taken / neighbouring / country / went
In the past, a certain conchblower took his conch and went to a neighbouring country.

so yen' aññataro gāmo ten' upasaṅkami.
he / towards / a certain / village / there / he approached
There he approached a particular village,

upasaṅkamitvā saṅkhaṃ upalāsitvā
having approached / conch / having sounded
and drawing near, he sounded his conch,

saṅkhaṃ nikkhipitvā nisīdi.
conch / having put down / he sat down
put it on the ground and then sat down.

atha kho tesaṃ paccantajanānaṃ manussānaṃ etad ahosi:
then / indeed / to those / foreign / people / this / occurred
Then those foreign people thought to themselves:

kissa nu kho eso saddo evaṃ rajanīyo evaṃ kamanīyo evaṃ madanīyo
of what / is it / indeed / this / sound / thus / exciting / thus / lovely / thus / intoxicating
"Indeed, what is this sound that is so exciting, so lovely, and so intoxicating?"

sannipatitvā taṃ saṅkhadhamaṃ etad avocuṃ:
having assembled / that / conchblower / this / they said
They assembled and then said to that conchblower:

ambho kissa nu kho eso saddo evaṃ rajanīyo evaṃ kamanīyo evaṃ madanīyo ti.
hey you! / of what / is it / indeed / this / sound / thus / exciting / thus / lovely thus / lovely / (end-quote)
"Hey you! What is this sound that is so exciting, so lovely, and so intoxicating?"

eso kho, bho, saṅkho nāma yass' eso saddo evaṃ rajanīyo evaṃ kamanīyo evaṃ madanīyo ti.
this / indeed / sir / conch / named / of which / this / sound / thus / exciting / thus / lovely / thus / intoxicating / (end-quote)
"This, friends, the sound of which is so exciting, so lovely, and so intoxicating, is called a conch." [D.II.337 – *xxiii.(Pāyāsi).19*]

Exercise 12

Pali into English

p. 76

yen' ajja samaṇo Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ nāma bhavissati
by which / today / wanderer / Gotama / by the gate / he will leave / that / Gotama gate / named / it will be
The gate through which the wanderer Gotama will leave today will be called the Gotama Gate. [D.II.89 – *xvi.(Mahāparinibbāna).1.32*]

vatthāni pi 'ssa na yathā aññesaṃ
clothes / and / of him / not / as / of others
And his clothes are not like those of others. [D.II.28 – *xiv.(Mahāpadāna).2.14*]

imassa ko attho
of this / what / meaning
What is the meaning of this? [D.III.285 – *xxxiv.(Dasuttara).2.1(i)*]

mayaṃ yaṃ icchissāma taṃ karissāma
we / which / we will want / that / we will do
We will do what we want. [D.II.162 – *xvi.(Mahāparinibbāna).6.20*]

kissa nu kho me idaṃ kammassa phalaṃ, kissa kammassa vipāko
of what / is it / indeed / my / this / of the action / fruit / of what / of the action / result
Of what action of mine is this the fruit, of what action the result? [D.II.185 – *xvii.(Mahāsudassana).2.1*]

taṃ kiṃ maññanti bhonto devā
this / what / they think / honourable / gods
What do the honourable gods think of this? [D.II.216 – *xviii.(Janavasabha).26*]

n' atthi paro loko
not / there is / other / world
There is no other world. [D.I.55 – *ii.(Sāmaññaphala).23*]

ko 'si tvaṃ āvuso
who / you are / you / friend
Who are you, friend? [D.II.356 – *xxiii.(Pāyāsi).33*]

kiṃ kusalaṃ kiṃ akusalaṃ
what / wholesome / what / unwholesome
What is wholesome, what is unwholesome? [D.III.61 – *xxvi.(Cakkavatti-Sīhanāda).5*]

ke tumhe
who / you (pl.)
Who are you? [D.III.84 – *xxvii.(Aggañña).9*]

rājā samāno kiṃ labhati
king / being / what / he receives
Being king what does he receive? [D.III.146 – *xxx.(Lakkhaṇa).1.5*]

iminā me upasamena Udāyibhaddo kumāro samannāgato hotu
with this / my / with calm / Udāyibhadda / prince / endowed / may he be
May my Prince Udayibhadda be endowed with this calm. [D.I.50 – *ii.(Sāmaññaphala).12*]

puccha mahārāja yad ākaṅkhasi
ask / great king / what / you wish
Ask what you wish, your majesty. [D.I.51 – *ii.(Sāmaññaphala).13*]

karoti te bhagavā okāsaṃ
he makes / for you / Blessed One / opportunity
The Blessed One gives you permission. [D.II.150 – *xvi.(Mahāparinibbāna).5.25*]

yaṃ kho 'ssa na kkhamati taṃ pajahati
which / indeed / to him / not / it pleases / that / he abandons
Truly he abandons that which does not please him. [D.III.43 – *xxv.(Udumbarika-Sīhanāda).10*]

Exercise 12

English into Pali

p. 76

He gave to me
adāsi / mama
mama adāsi [D.III.258 *(adāsi me) – xxxiii.(Saṅgīti).3.1(vi)*]

Prince Udayibhadda (is) dear to me
kumāro / Udāyibhaddo / piyo / me
Udāyibhaddo kumāro me piyo [D.I.50 – *ii.(Sāmaññaphala).12*]

The fortunate one, taking a bowl, entered the village for alms
bhagavā / ādāya / pattaṃ / pāvisi / gamaṃ / piṇḍāya
bhagavā pattaṃ ādāya gamaṃ piṇḍāya pāvisi [cf. D.I.178 – *ix.(Poṭṭhapāda).2* and D.II.85 – *xvi.(Mahāparinibbāna).1.22*]

He teaches the doctrine for "extinction"
deseti / dhammaṃ / nibbānāya
nibbānāya dhammaṃ deseti [cf. D.III.55 – *xxv.(Udumbarika-Sīhanāda).21*]

He eats what he likes
bhuñjati / (taṃ) yaṃ / khamati
yaṃ khamati taṃ bhuñjati [D.III.43 – *xxv.(Udumbarika-Sīhanāda).10*]

Then (atha) the gate by which the fortunate one left was named Gotama Gate
atha / (kho) / dvārena / yena / bhagavā / nikkhami / (taṃ) / ahosi / nāma / Gotamadvāraṃ
atha kho yena dvārena bhagavā nikkhami taṃ Gotamadvāraṃ nāma ahosi [D.II.89 – *xvi.(Mahāparinibbāna).1.32*]

What do you think, then, great king?
kiṃ / maññasi / taṃ / mahārāja
taṃ kiṃ maññasi mahārāja [D.I.60 – ii.(Sāmaññaphala).35]

We have come here to see the honourable Gotama
mayaṃ / upasaṃkantā / idha / dassanāya / bhavantaṃ / Gotamaṃ
mayaṃ bhavantaṃ Gotamaṃ dassanāya idh' upasaṃkantā [D.I.89 – *iii.(Ambaṭṭha).1.7*]

Did you hear a noise, sir? I didn't hear a noise, sir!
kiṃ / assosi / saddaṃ / bho / ahaṃ / na / assosiṃ / saddaṃ / bho
kiṃ bho saddaṃ assosi. na bho ahaṃ saddaṃ assosiṃ [D.II.130 – *xvi.(Mahāparinibbāna).4.27*]

We do not see his soul leaving
mayaṃ / na / passāma / assa / jīvaṃ / nikkhamantaṃ
na mayaṃ assa jīvaṃ nikkhamantaṃ passāma [D.II.333 – *xxiii.(Pāyāsi).14*]

Exercise 13

Passage for Reading

p. 84

Te taṃ saṅkhaṃ uttānaṃ nipātesuṃ: vadehi, bho saṅkha, vadehi, bho saṅkhā 'ti.
they / this / conch / lying down / they put down / speak / sir / conch / speak / sir / conch / (end-quote)
They laid the conch down on its back: Speak, sir conch, speak!"

n' eva so saṅkho saddam akāsi.
not / even / this / conch / sound / made
But the conch made no sound at all.

te taṃ saṅkhaṃ passena nipātesuṃ … uddhaṃ ṭhapesuṃ …
they / this / conch / on its side / they put down / … / up / they made stand
They laid the conch on its side … they stood it up …

daṇḍena ākoṭesuṃ … sandhuniṃsu:
with a stick / they struck / … / they shook
they struck it with a stick … they shook it:

vadehi, bho saṅkha, vadehi, bho saṅkhā 'ti.
speak / sir / conch / speak / sir / conch / (end-quote)
Speak, sir conch, speak!"

n' eva so saṅkho saddam akāsi.
not / even / this / conch / sound / made
But the conch made no sound.

atha kho tassa saṅkhadhamassa etad ahosi:
then / indeed / to this / conch blower / this / occurred
Then the conch blower thought to himself:

yāva bālā ime paccantajā manussā.
to what extent / fools / these / foreign / people
"What fools these foreign people are!

kathaṃ hi nāma ayoniso saṅkha-saddaṃ gavesissantī ti.
why / indeed / then / unmethodically / conch-sound / they look for / (end-quote)
Why do they look for the conch sound so unmethodically?"

tesaṃ pekkhamānānaṃ saṅkhaṃ gahetvā tikkhattuṃ saṅkhaṃ upalāsitvā saṅkhaṃ ādāya pakkāmi.

of these / looking on / conch / having picked up / three times / conch / having played / conch / having taken / he departed

While they were looking on, he picked up the conch, blew it three times, took the conch, and departed. [D.II.337-8 (not II.357-8 as per book) – *xxiii.(Pāyāsi).19*]

Exercise 13

Pali into English

p. 84

brāhmaṇo mante vacesi
Brahmin / mantras / recited
The Brahmin recited the mantras. [D.II.236 – *xix.(Mahāgovinda).37*]

so taṃ cittaṃ bhāveti
he / that / thought / develops
He develops that thought. [D.III.259 – *xxxiii.(Saṅgīti).3.1(vii)*]

na taṃ deva paccatthikānaṃ demi
not / you / Lord / to enemies / I give
Lord, I do not give you up to your enemies. [D.I.50 – *ii.(Sāmaññaphala).10*]

ayaṃ dukkha-samudayo
this / of suffering-origin
This is the origin of suffering. [D.I.84 – *ii.(Sāmaññaphala).98*]

rājā kumārassa pāsāde kārāpesi
king / for the prince / palaces / he has built
The king has palaces built for the prince. [D.II.21 – *xiv.(Mahāpadāna).1.38*]

so iminā ca ariyena sīla-kkhandhena sammanāgato iminā ariyena indriya-saṃvarena sammanāgato . . . vivittaṃ senāsanaṃ bhajati: araññaṃ, rukkhamūlaṃ, pabbataṃ . . . abbhokāsaṃ palāla-puñjaṃ
he / with this / and / noble / of virtue-mass / endowed / with this / noble / of faculty-restraint / endowed / . . . / isolated / resting place / he resorts to / forest / foot of a tree / mountain / . . . / open air / of straw-heap
Endowed with this noble mass of virtue and with restraint of the faculties … he resorts to a isolated resting place: a forest, the foot of a tree, a mountain … a heap of straw in the open air. [D.I.71 – *ii.(Sāmaññaphala).67*]

idha tathāgatena anuttaraṃ dhamma-cakkaṃ pavattitaṃ
here / by the Buddha / unsurpassed / of Damma-wheel / set in motion
Here the unsurpassed wheel of Dhamma has been set in motion by the Buddha. [D.II.140 – *xvi.(Mahāparinibbāna).5.8*]

idaṃ panītaṃ
this / excellent
This is excellent. [D.II.223 – *xix.(Mahāgovinda).7*]

ye mālaṃ āropessanti, tesaṃ taṃ bhavissati sukhāya
those who / garland / they will put on top of / for them / this / will be / for happiness
Whoever will lay on a garland will reap happiness. [D.II.161 – *xvi.(Mahāparinibbāna).6.17*]

tvaṃ pana samma Jīvaka kiṃ tuṇhi
you / but / dear / Jivaka / why / silent
But, dear Jivaka, why are you silent?
[D.I.49 – *ii.(Sāmaññaphala).8*]

kacci maṃ samma Jīvaka na paccatthikānaṃ desi
perhaps? / me / dear / Jivaka / not / to enemies / you give
Are you not, my dear Jivaka, giving me up to my enemies? [D.I.50 – *ii.(Sāmaññaphala).10*]

Exercise 13

English into Pali
p. 85

This is the cessation of unhappiness
ayaṃ / dukkha-nirodho
ayaṃ dukkhanirodho [D.I.84 – *ii.(Sāmaññaphala).98*]

(It is) now the time for extinction of the fortunate one
dāni / parinibbāna-kālo / bhagavato
parinibbānakālo dāni bhagavato [D.II.112 – *xvi.(Mahāparinibbāna).3.34*]

Cunda the son of a smith, having had delicious dishes prepared, had the time announced to the fortunate one: "(It is) time, sir, the meal is ready."
Cundo / kammāra-putto / paṇītaṃ / khādaniyaṃ / paṭiyādāpetvā / kālaṃ / ārocāpesi / bhagavato / kālo / bhante / bhattaṃ / niṭṭhitaṃ / (ti)
Cundo kammāraputto paṇītaṃ khādaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi: kālo bhante niṭṭhitaṃ bhattan ti [D.II.127 – *xvi.(Mahāparinibbāna).4.17*]

The lion, king of the beasts, went out
sīho / miga-rājā / nikkhami
sīho migarājā nikkhami [D.III.23 – *xxiv.(Pāṭika).2.6*]

There are other profound, delightful, doctrines which the "thus-gone" makes known
atthi / aññe / gambhīrā / paṇītā / dhammā / ye / tathāgato / pavedeti
atthi aññe dhammā gambhīrā paṇītā ye tathāgato pavedeti [D.I.12 – *i.(Brahmajāla).1.28*]

He develops that thought
bhāveti / taṃ / cittaṃ
taṃ cittaṃ bhāveti [D.III.259 – *xxiii.(Pāyāsi).3.1(vii)*]

The king, having had the priests invited, said this: "Let the priests see the boy"
rājā / brāhmaṇe / āmantāpetvā / avoca / etad / brāhmaṇā / passantu / kumāraṃ / (ti)
rājā brāhmaṇe āmantāpetvā etad avoca: brāhmaṇā kumāraṃ passantū ti [D.II.16 – *xiv.(Mahāpadāna).1.31*]

The king, having made the boy sit down, instructs (him)
rājā / kumāraṃ / nisīdāpetvā / anusāsati
rājā kumāraṃ nisīdāpetvā anusāsati [D.II.20-21 – *xiv.(Mahāpadāna).1.37*]

The priest had a new house built to the east of the city
brāhmaṇo / navaṃ / gehaṃ / kārāpesi / puratthimena / nagarassa
brāhmaṇo nagarassa puratthimena navaṃ gehaṃ kārāpesi [D.II.239 – *xix.(Mahāgovinda).43*]

Recite the prayers! (plural)
vācetha / mante
mante vācetha [D.II.238 – *xix.(Mahāgovinda).41*]

I set free the goats
ahaṃ / muñcāpemi / aje
ahaṃ aje muñcāpemi [D.I.147-148 – *v.(Kūṭadanta).28*]

Exercise 14

Passage for Reading

p. 94

bhūtapubbaṃ aññataro janapado vuṭṭhāsi.
in the past / a certain / district / emigrated
In the past the people of a certain district emigrated.

atha kho sahāyako sahāyakaṃ āmantesi: āyāma samma.
then / indeed / friend / friend / addressed / let us go / my dear
Then one friend said to another: "Let's go, my dear.

yena so janapado ten' upasaṃkamissāma.
towards / that / district / there / let us approach
Let's go to that district.

app eva nām' ettha kiñci dhanaṃ adhigaccheyyāmā ti.
perhaps / just / indeed / in this case / whatever / wealth / we could acquire / (end-quote)
Perhaps we could acquire some riches in this case."

evaṃ sammā'ti kho sahāyako sahāyakassa paccassosi.
yes / my dear / (end-quote) / friend / to the friend / assented
"Yes, my dear," assented this friend to the other.

te yena so janapado yen' aññataraṃ gāma-padaṃ ten' upasaṅkamiṃsu.
they / towards / district / towards / a certain / village-street / there / they approached
They went to a certain village street in this district.

Tatth' addasaṃsu pahūtaṃ sāṇaṃ chaḍḍitaṃ.
there / they saw / much / hemp / abandoned
There they saw a large amount of abandoned hemp.

disvā sahāyako sahāyakaṃ āmantesi:
having seen / friend / friend / addressed
When they saw this, one friend said to the other:

idaṃ kho samma pahūtaṃ sāṇaṃ chaḍḍitaṃ.
this / indeed / my dear / much / hemp / abandoned
"Indeed, my dear, this is a large amount of abandoned hemp.

tena hi samma tvañ ca sāṇa-bhāraṃ bandha, ahañ ca sāṇa-bhāraṃ bandhissāmi.
now / my dear / you / and / hemp-load / bind / I / and / hemp-load / bind
Now bind a load of hemp, my dear, and I will bind another.

ubho sāṇa-bhāraṃ ādāya gamissāmā ti.
both / hemp-load / taking / we will go / (end-quote)
And taking both loads of hemp, we will go."

evaṃ sammā ti kho sahāyako sahāyakassa paṭissutvā sāṇa-bhāraṃ bandhi.
yes / my dear / (end-quote) / friend / to the friend / having replied / hemp-load / he bound
"Yes, my dear," the friend replied to the other and he bound a load of hemp. [D.II.349-350 – *xxiii.(Pāyāsi).29*]

Exercise 14

Pali into English

p. 95

puccheyyām' ahaṃ bhante kañ cid eva desaṃ
I would ask / I / reverend sir / which / ever / thus / topic
I would ask you, reverend sir, about any topic whatever. [D.I.51 – *ii.(Sāmaññaphala).13*]

devā tamhā kāyā cavanti
gods / from that / body (place) / fall
Gods fall from that place. [D.I.20 – *i.(Brahmajāla).2.10*]

upādāna-paccayā bhavo
from the clinging-condition / becoming
With clinging as condition there is becoming. [D.II.56 – *xv.(Mahānidāna).2*]

yan nūna mayaṃ kusalaṃ kareyyāma
what / is it not / we / good / would do
What if we were to do good? [D.III.73 – *xxvi.(Cakkavatti-Sīhanāda).21*]

na hi bhagavā evaṃ vadeyya
not / indeed / Blessed One / thus / would say
The blessed would surely not say such a thing. [D.III.249 – *xxxiii.(Saṅgīti).2.2(xvii)*]

na dān' ime imamhā ābādhā vuṭṭhahissanti
not / now / these / from this / illness / they would arise
These ones will not now recover from this illness. [D.II.320 – *xxiii.(Pāyāsi).6*]

te kālena kālaṃ upsaṃkamitvā paripuccheyyāsi
them / by time / time / having approached / you should ask advice
From time to time you should approach them and ask advice. [D.III.61 – *xxvi.(Cakkavatti-Sīhanāda).5*]

tassa evam assa: ahaṃ kho pubbe dāso ahosiṃ. so 'mhi etarahi tamhā dāsavyā mutto
of him / thus / it might be / I / indeed / before / slave / I was / I (emphatic) / am / at present / from that / slavery / freed
He might think: "Before I was a slave, but now I am freed from that slavery." [D.I.72 – *ii.(Sāmaññaphala).72*]

yattha pan' āvuso sabbaso vedayitaṃ n' atthi, api nu kho tattha "asmī" ti siyā
where / but / friend / completely / sensation / not / there is / perhaps / is it / indeed / in that case / I am / (end-quote) / it might be
But, friend, where there is no feeling at all, would there be in that case the thought "I am"? [D.II.67 – *xv.(Mahānidāna).30*]

khīṇā me āsavā
destroyed / for me / taints
The taints are destroyed in me. [D.III.283 – *xxxiv.(Dasuttara).1.8(x)*]

na maṃ ko ci āsanena pi nimantesi
not / to me / who / ever / with a seat / even / invited
And no one even offered me a seat. [D.I.91 – *iii.(Ambaṭṭha).1.13*]

āyantu bhonto
may they approach / sirs
Approach, sirs! [D.II.233 – *xix.(Mahāgovinda).32*]

idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigacheyya.
here / recluse / or / brahmin / or / good / mental state / he might acquire /
Here a recluse or brahmin might acquire some good mental state,

kusalaṃ dhammaṃ adhigantvā na parassa āroceyya.
good / mental state / having acquired / not / to another / he should inform /
and having acquired that good mental state, he should not inform another.

kiṃ hi paro parassa karissati.
what / indeed / one / to another / he will do /
For indeed what can one person do for another?

seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā
just as / and / then / old / fetter / having cut /
Just as if, then, having cut one fetter,

aññaṃ navaṃ bandhanaṃ kareyya.
another / new / fetter / he would make
he would create a new one. [D.I.224 – *xii.(Lohicca).2*]

Exercise 14

English into Pali

p. 95

I got up from my seat and left
ahaṃ / uṭṭhāya / āsanā / pakkāmiṃ
ahaṃ uṭṭhāy' āsanā pakkāmiṃ [D.I.53 – *ii.(Sāmaññaphala).18*]

If the philosopher Gotama should come to this assembly we will ask him this question
sace / samaṇo / Gotamo / āgaccheyya / imaṃ / parisaṃ / puccheyyāma / taṃ / imaṃ / pañhaṃ
sace samaṇo Gotamo imaṃ parisaṃ āgaccheyya taṃ imaṃ pañhaṃ puccheyyāma [D.III.40 – *xxv.(Udumbarika-Sīhanāda).7*]

What should we do?
kiṃ / kareyyāma
kiṃ kareyyāma [D.III.73 – *xxvi.(Cakkavatti-Sīhanāda).21*]

I should do meritorious actions
ahaṃ / kareyyaṃ / puññāni
ahaṃ puññāni kareyyaṃ [D.I.60 – *ii.(Sāmaññaphala).35*]

Sensation is caused by contact
vedanā / phassa,paccayā
phassapaccayā vedanā [D.II.56 – *xv.(Mahānidāna).2*]

You should explain it as it pleases you
(tathā) / vyākareyyāsi / taṃ / yāthā / khameyya / te
yāthā te khameyya tathā taṃ vyākareyyāsi [D.I.60 – *ii.(Sāmaññaphala).34*]

We would invite him to sit down
mayaṃ / nimanteyyāma / taṃ / āsanena
mayaṃ taṃ āsanena nimanteyyāma [D.I.60-61 (not I.60 as per book) – *ii.(Sāmaññaphala).36*]

There will be an eclipse of the moon
bhavissati / canda-(g)gāho
candaggāho bhavissati [D.I.10 – *i.(Brahmajāla).1.24*]

There is nothing here
n'atthi / kiñci / ettha
n'atthi kiñci ettha [D.II.331 – *xxiii.(Pāyāsi).13*]

The priests would banish the priest from the city
brāhmaṇā / pabbājeyyuṃ / brāhmaṇaṃ / nagarā
brāhmaṇā nagarā brāhmaṇaṃ pabbājeyyuṃ [D.I.98 – *iii.(Ambaṭṭha).1.26*]

Exercise 15

Passage for Reading

p. 99

te ubho sāṇa-bhāraṃ ādāya yen' aññataraṃ gāma-padaṃ ten' upasaṃkamiṃsu.
they / both / hemp-load / having taken / towards / a certain / village-street / there / they approached
Both bearing their loads of hemp, they approached another village street.

tatth' addasaṃsu pahūtaṃ sāṇa-suttaṃ chaḍḍitaṃ.
there / they saw / much / hemp-thread / abandoned
There they saw a large amount of abandoned hemp thread.

disvā sahāyako sahāyakaṃ āmantesi:
having seen / friend / friend / addressed
Having seen this, one friend said to the other:

yassa kho samma atthāya iccheyyāma sāṇaṃ, idaṃ pahūtaṃ sāṇa-suttaṃ chaḍḍitaṃ.
for which / indeed / my dear / purpose / we would want / hemp / this / much / hemp-thread / abandoned
"My dear, this large amount of abandoned hemp thread is just what we want hemp for.

tena hi samma tvañ ca sāṇa-bhāraṃ chaḍḍehi, ahañ ca sāṇa-bhāraṃ chaḍḍessāmi.
now / my dear / you / and / hemp-load / abandon / I / and / hemp-load / abandon
Now abandon your load of hemp, my dear, and I will abandon mine.

ubho sāṇa-sutta-bhāraṃ ādāya gamissāmā ti.
both / hemp-thread-load / taking / we will go / (end-quote)
And both taking a load of hemp thread, we will go."

ayaṃ kho me samma sāṇa-bhāro dūr-ābhato ca su-sannaddho ca.
this / indeed / of me / my dear / hemp-load / difficult-carried / and / well-tied up / and
"This load of hemp of mine has been difficult to carry and is well tied-up.

alaṃ me; tvaṃ pajānāhī ti.
sufficient / for me / you / understand / (end-quote)
That's good enough for me; you understand."

atha kho so sahāyako sāṇa-bhāraṃ chaḍḍetvā sāṇa-sutta-bhāraṃ ādiyi.
then / indeed / his / friend / hemp, load / having abandoned / hemp-thread-load / took
Then his companion abandoned his load of hemp and took a load of hemp thread. [D.II.350 – *xxiii.(Pāyāsi).29*]

Exercise 15

Pali into English

p. 99

tena hi brāhmaṇa suṇāhi
now / brahmin / listen
Now then Brahmin listen. [D.I.124 – *iv.(Soṇadaṇḍa).23*]

na tvaṃ imaṃ dhamma-vinayaṃ ājānāsi. ahaṃ imaṃ dhamma-vinayaṃ ājānāmi.
not / you / this / doctrine-discipline / you understand / I / this / doctrine-discipline / I understand
You do not understand this doctrine and discipline, whereas I do understand it. [D.III.117 – *xxix.(Pāsādika).1*]

idha tathāgato jāto
here / tathagatha / born
Here the Tathagatha was born. [D.II.140 – *xvi.(Mahāparinibbāna).5.8*]

ko imaṃ dhammaṃ khippaṃ eva ājānissati
who / this / doctrine / quickly / even / will understand
Who would understand this doctrine so quickly? [D.II.40 – *xiv.(Mahāpadāna).3.8*]

ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālā-gandha-vilepanaṃ seyy-āvasatha-padīpeyyaṃ
someone / charity / gives / to a recluse / or / to a brahmin / or / food / drink / clothing / carriage / garlands-scent-ointment / bed-room-lamp
Someone gives to a recluse or Brahmin food, drink, clothing, transportation, garlands, perfume, ointment, a bed, a room, or lamps. [D.III.259 – *xxxiii.(Saṅgīti).3.1(vii)*]

ko nu kho pana bho jānāti. madanīyā kāmā.
who / is it / indeed / but / sir / knows / intoxicating / sense pleasures
But who knows, sir? Sense pleasures are intoxicating. [D.II.234 – *xix.(Mahāgovinda).34*]

jānāhi yadi vā taṃ bhavantaṃ Gotamaṃ tathā santaṃ yeva saddo abbhuggato, yadi vā no tathā
know you / whether / or / this / honourable / Gotama / true / existing / surely / sound / disseminated / whether / or / not / true
Find out whether or not it is true that this honourable Gotama is just as reported. [D.I.88 – *iii.(Ambaṭṭha).1.5*]

tassa evaṃ jānato evaṃ passato kām-āsavā pi cittaṃ vimuccati bhav-āsavā pi cittaṃ vimuccati avijj-āsavā pi cittaṃ vimuccati
of him / thus / of one knowing / thus / of one seeing / sense desire-taint / and / mind / is freed / becoming-taint / and / mind / is freed / ignorance-taint / and / mind / is freed
The mind of one who thus knows and sees is freed from the taints of sense desire, becoming, and ignorance. [D.I.84 – *ii.(Sāmaññaphala).97*]

yaṃ kiñ ci samudaya-dhammaṃ, sabban taṃ nirodha-dhammaṃ
which / whatever / arising-nature / all / that / cessation-nature
Whatever is of the nature to arise, is of the nature to cease. [D.II.41 – *xiv.(Mahāpadāna).3.11*]

n' atthi jātassa amaranaṃ
not / there is / for one born / not death
There is no immortality for anyone born. [D.II.246 – *xix.(Mahāgovinda).51*]

Exercise 15

English into Pali

p. 100

What I know, you know; what you know, I know
yaṃ / ahaṃ / jānāmi / tvaṃ / (taṃ) jānāsi / yaṃ / tvaṃ / jānāsi / ahaṃ / (taṃ) jānāmi
yaṃ ahaṃ jānāmi taṃ tvaṃ jānāsi, yaṃ tvaṃ jānāsi tam ahaṃ jānāmi [D.I.88 – *iii.(Ambaṭṭha).1.3*]

I learn the saying of the fortunate one
ājānāmi / bhāsitaṃ / bhagavato
bhagavato bhāsitaṃ ājānāmi [D.I.184 – *ix.(Poṭṭhapāda).18*]

He will grasp what I explain (fut.) quickly
(taṃ) ājānissati / yaṃ / vyākarissāmi / khippaṃ
yaṃ vyākarissāmi taṃ khippaṃ ājānissati [D.II.150 – *xvi.(Mahāparinibbāna).5.25*]

After some time he hears the excellent doctrine
aparena / samayena / so / suṇāti / paṇītaṃ / dhammaṃ
so aparena samayena paṇītaṃ dhammaṃ suṇāti [D.II.214 – *xviii.(Janavasabha).23*]

The fortunate one, taking robe-and-bowl, entered Rājagaha for alms
bhagavā / ādāya / patta-cīvaraṃ / pāvisi / Rājagahaṃ / piṇḍāya
bhagavā pattacīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvisi [D.III.180 – xxx1.2]

Stop! Ānanda, don't grieve
alaṃ / Ānanda / ma / paridevi
alaṃ Ānanda ma paridevi [D.II.144 – *xvi.(Mahāparinibbāna).5.14*]

He understands that (use direct speech) these beings (are) endowed with bad-conduct-of-the-body
pajānāti / ime / sattā / sammannāgatā / kāya-duccaritena / ti
ime sattā kāyaduccaritena sammannāgatā ti pajānāti [D.I.82 – *ii.(Sāmaññaphala).95*]

Not-memorizing that speech, I left
anugaṇhanto / taṃ / vācaṃ / pakkāmiṃ
taṃ vācaṃ anugaṇhanto pakkāmiṃ [D.I.53 – *ii.(Sāmaññaphala).18*]

Why (is) this unexplained by the philosopher Gotama?
kasmā (pana) / etaṃ / avyākataṃ / samaṇena / Gotamena
kasmā pan' etaṃ samaṇena Gotamena avyākataṃ [D.I.188 – *ix.(Poṭṭhapāda).28*]

You (plur.) have gone forth from house to homelessness
tumhe / pabbajitā / agārasmā / anagāriyaṃ
tumhe agārasmā anagāriyaṃ pabbajitā [D.III.84 – *xxvii.(Aggañña).9*]

Exercise 16

Passages for Reading

Passage 1

p. 111

te yen' aññataraṃ gāma-padaṃ ten' upasaṃkamiṃsu.
they / towards / a certain / village street / there / they approached
They approached another village street.

tatth' addasaṃsu pahūtaṃ khomaṃ chaḍḍitaṃ.
there / they saw / much / flax / abandoned
There they saw a large amount of abandoned flax.

disvā …pe… pahūtaṃ khoma-suttaṃ chaḍḍitaṃ.
having seen / etc. / much / flax thread / abandoned
When they saw this …etc. … a large amount of abandoned flax thread.

disvā …pe… pahūtaṃ suvaṇṇaṃ chaḍḍitaṃ.
having seen / etc. / much / gold / abandoned
When they saw this …etc. … a large amount of abandoned gold.

disvā sahāyako sahāyakaṃ āmantesi:
having seen / friend / friend / addressed
When they saw this, one friend said to the other:

yassa kho samma atthāya iccheyyāma sāṇaṃ vā sāṇasuttaṃ vā … sīsaṃ vā sajjhuṃ vā, idaṃ pahūtaṃ suvaṇṇaṃ chaḍḍitaṃ.
for which / indeed / my dear / purpose / we would want / hemp / or / hemp, thread / or / … / lead / or / silver / or / this / much / gold / abandoned
"My dear, this large amount of abandoned gold is the very reason that we want hemp, or hemp thread, or … lead, or silver.

tena hi, samma tvañ ca sāṇa-bhāraṃ chaḍḍehi,
now / my dear / you / and / hemp load / abandon
Now abandon your load of hemp, my dear,

ahañ ca sajjhu-bhāraṃ, chaḍḍessāmi,
I / and / silver load / abandon
and I will abandon my load of silver,

ubho suvaṇṇa-bhāraṃ ādāya gamissāmā ti.
both / gold load / taking / we will go / (end-quote)
And both taking a load of gold, we will go."

ayaṃ kho me samma sāṇa-bhāro dūr-ābhato ca su-sannaddho ca.
this / indeed / of me / my dear / hemp load / difficult carried / and / well tied up / and
"This load of hemp of mine has been difficult to carry and is well tied-up.

alaṃ me; tvaṃ pajānāhī ti.
sufficient / for me / you / understand / (end-quote)
That's good enough for me; you understand." [D.II.350-351 – *xxiii.(Pāyāsi).29*]

Passage 2

p. 111

bhūtapubbaṃ aññataro sūkara-posako puriso sakamhā gāmā aññaṃ gāmaṃ agamāsi.
in the past / a certain / pig-raiser / man / from own / village / other / village / he went
Once, a certain man who raised pigs went from his own village to another.
tatth' addasā pahūtaṃ sukkha-gūthaṃ chaḍḍitaṃ.
there / he saw / much / dry-dung / abandoned
There he saw a large amount of abandoned dried dung.

disvān' assa etad ahosi:
having seen / to him / thus / it was
When he saw this, he thought to himself:

ayaṃ me bahuko sukkha-gūtho chaḍḍito, mamañ ca sūkara-bhattaṃ.
this / for me / much / dry-dung / abandoned / my / and / pig-food
"This is a lot of abandoned dried dung for me, and this is food my pigs.

yaṇ nūnā-haṃ ito sukkha-gūthaṃ hareyyan ti.
which / is it not I / from here / dry dung / I should take / (end-quote)
Why shouldn't I take this dried dung from here?"

so uttarā-saṅgaṃ pattharitvā pahūtaṃ sukkha-gūthaṃ āharitvā
he / outer-robe / having spread / much / dry-dung / having taken
He spread out his cloak, took a load of dried dung,

bhaṇḍikaṃ bandhitvā sīse ubbāhetvā, agamāsi.
in a bundle / having bound / on the head / having lifted up / he left
bound it up in a bundle, lifted it up onto his head, and left.

tassa antarā magge mahā akāla-megho pāvassi.
of him / whilst / on the way / great / untimely-cloud / rained heavily
Whilst on his way, a large unseasonable raincloud drenched him.

so uggharantaṃ paggharantaṃ yāva agga-nakhā gūthena makkhito gūtha-bhāraṃ ādāya agamāsi.
he / oozing / dripping / as far as / tip-toenails / with dung / smeared / dung-load / taking / he went
Bearing his load of dung, which was oozing and dripping down to the tips of his toenails, he went on his way smeared with dung.

tam enaṃ manussā disvā evam āhaṃsu:
then / him / people / having seen / thus / they said
Then people on seeing him said thus:

kacci no tvaṃ bhaṇe ummatto, kacci viceto.
aren't you? / not / you / I say! / mad / aren't you? / daft
"I say! You must be mad, you must be daft?

kathaṃ hi nāma uggharantaṃ paggharantaṃ yāva agganakhā
gūthena makkhito gūtha-bhāraṃ harissasī ti.
why / though / indeed / oozing / dripping / as far as / tip, toe nails / with dung / smeared / dung-load / you will carry / (end-quote)
Why would you carry a load of dung, smeared with dung, oozing and dripping down to the tips of your toenails?"

tumhe kho ettha bhaṇe ummattā tumhe vicetā
you / indeed / here / I say! / mad / you / daft
"In this case, I say that you are mad, you are daft,

tathā hi pana me sūkara-bhattan ti.
since / though / but / for me / pig-food / (end-quote)
since for me this is pig food." [D.II.347-348 – *xxiii.(Pāyāsi).25*]

Exercise 16

Pali into English

p. 112

Bhagavā Rājagahe viharati
Blessed One / at Rajagaha / was living
The Blessed One was living at Rajagaha. [D.I.47 – ii.*(Sāmaññaphala).1*]

ime candima-suriyā parasmiṃ loke na imasmiṃ
these / moon-sun / in other / in the world / not / in this
This sun and moon are in the other world, not in this world. [D.II.319 – *xxiii.(Pāyāsi).5*]

kismiṃ vivādo
on what / quarrel
What is the quarrel about? [D.I.237 – *xiii.(Tevijja).9*]

evaṃ vutte aññataro rāj-āmacco rājānaṃ etad avoca
thus / on it said / a certain / king-minister / the king / this / he said
After this was said, a certain king's minister said this to the king. [D.I.47 – ii.*(Sāmaññaphala).2*]

na dāni tena ciraṃ jīvitabbaṃ bhavissati
not / now / by this / for a long time / to be lived / he will be
Now he does not have long to live. [D.II.22 – *xiv.(Mahāpadāna).2.2*]

so bhotā rañña vippaṭisāro na karaṇīyo
this / by honourable / by the king / regret / not / that which should be done
This honourable king should not show such regret. [D.I.138 – *v.(Kūṭadanta).15*]

na kho pan' etaṃ Poṭṭhapāda evaṃ daṭṭhabbaṃ
not / indeed / but / this / Potthapada / thus / to be considered
But, Potthapada, this surely should not be considered this way. [D.I.196 – *ix.(Poṭṭhapāda).40*]

kiñ cid eva karaṇīyaṃ uppajji
what / ever / thus / to be done / arose
Some business or other came up. [D.II.340 – *xxiii.(Pāyāsi).21*]

idaṃ sevitabbaṃ, idaṃ na sevitabbaṃ
this / to be practised / this / not / to be practised
This is to be practised, and this is not to be practised.
[D.II.223 – *xix.(Mahāgovinda).7*]

Exercise 16

English into Pali

p. 112

If now I were to ask the philosopher Gotama a question,
ce / va kho pana / ahaṃ / puccheyyaṃ / samaṇaṃ / Gotamaṃ / pañhaṃ
ahaṃ ce va kho pana samaṇaṃ Gotamaṃ pañhaṃ puccheyyaṃ,

if in that connection the philosopher Gotama were to say to me thus:
ce / tattha / samaṇo / Gotamo / vadeyya / maṃ / evaṃ
tattha ce samaṇo Gotamo maṃ evaṃ vadeyya:

"Priest, this question, now, should not be asked thus,
brāhmaṇa / eso / pañho / ca / na / pucchitabbo / evaṃ
na c' eso brāhmaṇa pañho evaṃ pucchitabbo,

but thus, priest, this question should be asked,"
nāma / evaṃ / brāhmaṇa / eso / pañho / pucchitabbo / (iti)
evaṃ nām' eso brāhmaṇa pañho pucchitabbo ti

this assembly would despise me for that:
ayaṃ / parisā / paribhaveyya / maṃ / tena
tena maṃ ayaṃ parisā paribhaveyya:

"The priest Sonadanda is a fool, unintelligent,
brāhmaṇo / Soṇadaṇḍo / bālo / avyatto
bālo brāhmaṇo Soṇadaṇḍo avyatto

he could not ask the philosopher Gotama a question consequently."
asakkhi / na / pucchituṃ / samaṇaṃ / Gotamaṃ / pañhaṃ / yoniso / (ti)
nāsakkhi samaṇaṃ Gotamaṃ yoniso pañhaṃ pucchitun ti.

If now the philosopher Gotama were to ask me a question,
ce / va kho pana / samaṇo / Gotamo / puccheyya / maṃ / pañhaṃ
maṃ ce va kho pana samaṇo Gotamo pañhaṃ puccheyya,

and I were not to satisfy his mind with my explanation of his question,
ca / ahaṃ / na / ārādheyyaṃ / cittaṃ / veyyākaraṇena / tassa / pañhassa
tassa cāhaṃ pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ,

if in that connection the philosopher Gotama were to say to me thus:
ce / tattha / samaṇo / Gotamo / vadeyya / maṃ / evaṃ
tattha ce samaṇo Gotamo maṃ evaṃ vadeyya:

"Priest, this question, now, should not be explained thus,
brāhmaṇa / eso / pañho / ca / na / vyākātabbo / evaṃ
na c' eso brāhmaṇa pañho evaṃ vyākātabbo,

but thus, priest, this question should be explained,"
nāma / evaṃ / brāhmaṇa / eso / pañho / vyākātabbo / (iti)
evaṃ nām' eso brāhmaṇa pañho vyākātabbo ti

this assembly would despise me for that:
ayaṃ / parisā / paribhaveyya / maṃ / tena
tena maṃ ayaṃ parisā paribhaveyya:

"The priest Sonadanda is a fool, unintelligent,
brāhmaṇo / Soṇadaṇḍo / bālo / avyatto
bālo brāhmaṇo Soṇadaṇḍo avyatto

he couldn't satisfy his mind with his explanation of the philosopher Gotama's question."
asakkhi / na / ārādhetuṃ / cittaṃ / veyyākaraṇena / samaṇassa / Gotamassa / pañhassa / (ti)
nāsakkhi samaṇassa Gotamassa pañhassa veyyākaraṇena cittaṃ ārādhetun ti.
[D.I.117-8 (not I.118 as per book) – *iv.(Soṇadaṇḍa).8*]

Exercise 17

Passage for Reading

p. 120

bhūtapubbaṃ mahā sakaṭa-sattho sakaṭa-sahassaṃ puratthimā janapadā pacchimaṃ janapadaṃ agamāsi.
in the past / great / cart caravan / cart thousand / eastern / district / western / district / went
Once a large caravan of a thousand carts was travelling from the east to the west.

so yena yena gacchati khippaṃ eva pariyādiyati tiṇa-kaṭṭh-odakaṃ haritaka-vaṇṇaṃ.
it / wherever / it goes / quickly / just / it exhausts / grass-firewood-water / green-colour
Wherever it went, it quickly exhausted the grass, firewood, water, and green stuff.

tasmiṃ kho pana satthe dve satthavāhā ahesuṃ;
in that / indeed / but / in caravan / two / caravan-leader / there were
Now in that caravan there were two caravan-leaders;

eko pañcannaṃ sakata-satānaṃ, eko pañcannaṃ sakaṭa-satānaṃ.
one / five / cart-hundred / one / five / cart-hundred
each one consisting of five hundred carts.

atha kho tesaṃ sattha-vāhānaṃ etad ahosi:
then / indeed / of these / of the caravan-leaders / thus / it was
Then the following thought occurred to these caravan-leaders:

ayaṃ kho mahā sakaṭa-sattho sakaṭa-sahassaṃ.
this / indeed / great / cart-caravan / cart-thousand
"This cart caravan is indeed large with a thousand carts.

te mayaṃ yena yena gacchāma khippam eva pariyādiyati tiṇa-kaṭṭh-odakaṃ haritaka-vaṇṇaṃ.
those / we / wherever / we go / quickly / just / it exhausts / grass-firewood-water / green-colour
Wherever we go, the caravan quickly exhausts the grass, firewood, water, and green stuff.

yan nūna mayaṃ imaṃ satthaṃ dvidhā vibhajeyyāma ekato pañca sakaṭa-satāni.
which / is it not / we / this / caravan / in two / we should divide / each / five / cart-hundred
Why don't we divide this caravan into two, each with five hundred carts?"
[D.II.342-3 – *xxiii.(Pāyāsi).23*]

Exercise 17

Pali into English

p. 120

tena hi brāhmaṇa suṇāhi, bhāsissāmi
now then / Brahmin / listen / I will speak
Now then, Brahmin, listen and I will speak. [D.I.124 – *iv.(Soṇadaṇḍa).23*]

dīghaṃ assasāmi
long / I breathe in
I am breathing in a long breath. [D.II.291 – *xxii.(Mahāsatipaṭṭhāna).2*]

mā ekena dve agamittha
do not / by one (way) / two / go
Do not both go the same way. [D.II.45 – *xiv.(Mahāpadāna).3.22*]

disvā va mayaṃ taṃ bhagavantaṃ Gotamaṃ gamissāma
having seen / just / we / this / Blessed One / Gotama / we will go
Only after we have seen the Blessed One Gotama, we will leave. [D.I.151 – *vi.(Mahāli).2*]

devā sabhāyaṃ sannisinnā honti
gods / in the assembly hall / seated together / they are
The gods are seated together in the assembly hall. [D.II.225 – *xix.(Mahāgovinda).14*]

santān' eva nu kho saddāni nāssosi, udāhu asantāni
existing / just / is it not / indeed / sounds / not he heard / or / not existing
Are there any sounds he did not hear, or are there not? [D.I.152 – *vi.(Mahāli).5*]

aham pana agārasmā anagāriyaṃ pabbajissāmi
I / but / from home / to homelessness / I will go forth
But I will go forth from home to homelessness. [D.III.64 – *xxvi.(Cakkavatti-Sīhanāda).8*]

katame pañca
what / five
What are the five? [D.II.85 – *xvi.(Mahāparinibbāna).1.23*]

kāmesu micchā na caritabbā
in the passions / misconduct / not / should be practiced
Sexual misconduct should not be practiced. [D.III.62 – *xxvi.(Cakkavatti-Sīhanāda).6*]

yaṃ sukho bhavaṃ taṃ sukhā mayaṃ, yaṃ dukkho bhavaṃ taṃ dukkhā mayaṃ
if / happy / your honour / then / happy / we / if / unhappy / your honour / then / unhappy / we
If your honour is happy, then we are happy; if your honour is unhappy, then we are unhappy. [D.II.233 – *xix.(Mahāgovinda).33*]

Exercise 17

English into Pali

p. 120

Priests declare (one) endowed with these five characteristics a priest.
brāhmaṇā / paññāpenti / samannāgataṃ / pañcahi / aṅgehi / brāhmaṇaṃ
brāhmaṇā pañcahi aṅgehi samannāgataṃ brāhmaṇaṃ paññāpenti. [D.I.120 – *iv.(Soṇadaṇḍa).13*]

Of these five characteristics let us except class, for what will class effect?
imesaṃ / pañcannaṃ / aṅgānaṃ / ṭhapayāma / vaṇṇaṃ / hi / kiṃ / vaṇṇo / karissati
imesaṃ pañcannaṃ aṅgānaṃ vaṇṇaṃ ṭhapayāma, kiṃ hi vaṇṇo karissati? [D.I.120 – *iv.(Soṇadaṇḍa).14*]

"Don't you bother, let the priest Sonadanda discuss with me."
tiṭṭhatha / tumhe / brāhmaṇo / Soṇadaṇḍo / mantetu / saddhiṃ / mayā / iti
tiṭṭhatha tumhe, Soṇadaṇḍo brāhmaṇo mayā saddhiṃ mantetūti. [D.I.122 – *iv.(Soṇadaṇḍa).18*]

When it had been spoken thus the Brahmin Sonadanda said this to the fortunate one: "Let the honourable Gotama not trouble, let the honourable Gotama be silent, I by myself will make a reply to them according to the doctrine."
vutte / evaṃ / brāhmaṇo / Soṇadaṇḍo / avoca / etad / Bhagavantaṃ / bhavaṃ / Gotamo / tiṭṭhatu / bhavaṃ / Gotamo / hotu / tuṇhī / aham / eva / karissāmi / paṭivacanaṃ / tesaṃ / dhammena / iti
evaṃ vutte Soṇadaṇḍo brāhmaṇo Bhagavantaṃ etad avoca: tiṭṭhatu bhavaṃ Gotamo, tuṇhī bhavaṃ Gotamo hotu, aham eva tesaṃ dhammena paṭivacanaṃ karissāmī ti.

Then the Brahmin Sonadanda said this to those Brahmins: Sirs! Do not speak thus: 'His honour Sonadanda surely disparages class, disparages prayers, certainly his honour Sonadanda is going over to the argument of the philosopher Gotama himself,' I do not, sir, disparage either class or prayers."
attha kho / brāhmaṇo / Soṇadaṇḍo / avoca / etad / te / brāhmaṇe / bhavanto / mā / avacuttha / evaṃ / bhavaṃ / Soṇadaṇḍo / eva / apavadati / vaṇṇaṃ / apavadati / mante / ekaṃsena / bhavaṃ / Soṇadaṇḍo / anupakkhandati / vādaṃ / samaṇassa / Gotamassa / eva / iti / ahaṃ / na / bho / apavadāmi / vā / vaṇṇaṃ / vā / mante / iti
attha kho Soṇadaṇḍo brāhmaṇo te brāhmaṇe etad avoca: mā bhavanto evaṃ avacuttha: apavadat' eva bhavaṃ Soṇadaṇḍo vaṇṇaṃ apavadati mante ekaṃsena bhavaṃ Soṇadaṇḍo samaṇass' eva Gotamassa vādaṃ anupakkhandatī ti. N'āhaṃ bho apavadāmi vaṇṇaṃ vā mante vā ti.
[D.I.122-123 – *iv.(Soṇadaṇḍa).19*]

At that very time a young Brahmin called Angaka, a nephew of the Brahmin Sonadanda, was sitting in that assembly.
tena / kho / samayena / pana / māṇavo / nāma / Aṅgako / bhāgineyyo / brāhmaṇassa / Soṇadaṇḍassa / hoti / nisinno / tassaṃ / pārisāyaṃ
tena kho pana samayena Soṇadaṇḍassa brāhmaṇassa bhāgineyyo Aṅgako nāma māṇavo tassaṃ pārisāyaṃ nisinno hoti. [D.I.123 – *iv.(Soṇadaṇḍa).20*]
Do you see (3rd person), sirs, this young Brahmin Angaka, our nephew? Yes, sir.
passanti / (nu) / bhonto / imaṃ / māṇavakaṃ / Aṅgakaṃ / amhākaṃ / bhāgineyyaṃ / (iti) / evaṃ / bho / (iti)
passanti nu bhonto imaṃ Aṅgakaṃ māṇavakaṃ amhākaṃ bhāgineyyan ti. evaṃ bho ti. [D.I.123 – *iv.(Soṇadaṇḍa).20*]

Where (there is) virtue, there (there is) wisdom, where wisdom, virtue.
yattha / sīlaṃ / tattha / paññā / yattha / paññā / tattha / sīlaṃ
yattha sīlaṃ tattha paññā yattha paññā tattha sīlaṃ. [D.I.124 – *iv.(Soṇadaṇḍa).21*]

It is reported that in the world the supreme is of-virtue-and-wisdom.
akkhāyati / lokasmiṃ / aggaṃ / sīla-paññānaṃ / iti.
sīla-paññānaṃ lokasmiṃ aggaṃ akkhāyatīti. [D.I.124 – *iv.(Soṇadaṇḍa).21*]

Exercise 18
Passages for Reading

Passage 1
p. 129

bhūtapubbaṃ dve akkhadhuttā akkhehi dibbiṃsu.
in the past / two / gamblers / with dice / they played
Once in the past there were two gamblers who played with dice.

eko akkhadhutto āgatāgataṃ kaliṃ gilati.
one / gambler / each time it came / unlucky die / he swallows
One gambler, whenever he got an unlucky die, swallowed it.

addasā kho dutiyo akkhadhutto taṃ akkhadhuttaṃ āgatāgataṃ kaliṃ gilantaṃ.
saw / indeed / second / gambler / this / gambler / each time it came / unlucky die / swallowing
The other gambler saw this one swallowing the unlucky die each time it happened.

disvā akkhadhuttaṃ etad avoca:
having seen / to the gambler / this / he said
On seeing that, he said this to that gambler:

tvaṃ kho samma ekantikena jināsi, dehi samma akkhe, pajohissāmī ti.
you / indeed / friend / conclusively / you win / give / friend / the dice / I shall make a votive offering / (end-quote)
"Ah indeed, friend, you win conclusively, give me the dice and I shall make a votive offering."

evaṃ sammā ti kho so akkhadhutto tassa akkhadhuttassa akkhe pādāsi.
yes / friend / (end-quote) / this / gambler / to that / gambler / the dice / he handed over
"Yes, friend," he said and this gambler handed over the dice to the other.

atha kho so akkhadhutto akkhe visena paribhāvetvā taṃ akkhadhuttaṃ etad avoca:
then / indeed / this / gambler / the dice / with poison / having treated with / to that / gambler / this / he said
Then that gambler treated the dice with poison and said to the other:

ehi kho, samma, akkhehi dibbissāmā ti.
come / indeed / friend / with the dice / let us play / (end-quote)
"Come, friend; let us play with the dice."

evaṃ sammā ti kho so akkhadhutto tassa akkhadhuttassa paccassosi.
yes / friend / (end-quote) / indeed / this / gambler / to that / gambler / he consented
"Yes, friend" this gambler consented to the other.

dutiyampi kho te akkhadhuttā akkhehi dibbiṃsu.
for a second time / indeed / these / gamblers / with the dice / they played
For a second time, these gamblers played with the dice.

dutiyampi kho so akkhadhutto āgatāgataṃ kaliṃ gilati.
for a second time / indeed / this / gambler / each time it came / unlucky die / he swallows
And again, this gambler, whenever he got an unlucky die, swallowed it.

addasā kho dutiyo akkhadhutto taṃ akkhadhuttaṃ dutiyampi āgatāgataṃ kaliṃ gilantaṃ.
saw / indeed / for a second time / the gambler / this / gambler / each time it came / unlucky die / swallowing
Again the other gambler saw this one swallowing the unlucky die each time it happened.

disvā taṃ akkhadhuttaṃ etad avoca:
having seen / to that / gambler / this / he said
On seeing this, he said to that gambler:

littaṃ paramena tejasā, gilam akkhaṃ puriso na bujjhati;
smeared / by the highest / potency / swallowing / die / man / not / he knows
"The man swallowing the die, smeared with the highest potency, is not aware of it.

gila re gila papa-dhuttaka, pacchā te kaṭukaṃ bhavissatī ti.
swallow / damn you / swallow / wicked-scoundrel / afterwards / to you / bitterness / there will be / (end-quote)
Swallow, damn you, swallow, you wicked scoundrel; for there will be bitterness for you afterwards." [D.II.348-9 – *xxiii.(Pāyāsi).27*]

Passage 2

p. 130

bhūtapubbaṃ rājā Daḷhanemi nāma ahosi cakka-vattī dhammiko dhamma-rājā …
in the past / king / Dalhanemi / named / was / wheel-turning / just / righteous-king
Once upon a time there was a wheel-turning, just, and righteous-ruling king named Dalhanemi …

atha kho rājā Daḷhanemi vassa-sahassānaṃ accayena aññataraṃ purisaṃ āmantesi.
then / indeed / king / Dalhanemi / of rains-thousands / after / a certain / man / addressed
Then, after thousands of years, King Dalhanemi addressed a certain man as follows.

yadā tvaṃ, ambho purisa, passeyyāsi dibbaṃ cakka-ratanaṃ osakkitaṃ ṭhānā cutaṃ, atha me āroceyyāsī ti.
when / you / sir / man / you would see / divine / wheel-treasure / withdrawn / from place / fallen / then / to me / you should inform / (end-quote)
"My good man, when you see the divine wheel-treasure withdrawn and fallen down from its place, then you should inform me."

evaṃ devā ti kho so puriso rañño daḷhanemissa paccassosi.
yes / lord / (end-quote) / indeed / this / man / to king / Dalhanemi / assented
"Yes, Lord" this man assented to King Dalhanemi.

addasā kho so puriso vassa-sahassānaṃ accayena dibbaṃ cakka-ratanaṃ osakkitaṃ ṭhānā cutaṃ.
saw / indeed / this / man / of rains-thousands / after / divine / wheel-treasure / withdrawn / from place / fallen
After thousands of years this man saw the divine wheel-treasure withdrawn and fallen down from place.

disva yena rājā Daḷhanemi ten' upasaṃkami, upasaṃkamitvā rājānaṃ Daḷhanemiṃ etad avoca:
having seen / king / Dalhanemi / to him / he approached / having approached / to king / Dalhanemi / this / he said.
On seeing this, he approached King Dalhanemi, and drawing near he said this to him.

yagghe, deva, jāneyyāsi, dibbaṃ te cakkaratanaṃ osakkitaṃ ṭhānā cutan ti.
hear / lord / you should know / divine / of you / wheel-treasure / withdrawn / from place / fallen / (end-quote)
"Listen, Lord, you should know that your divine wheel-treasure has withdrawn and fallen from place."

atha kho rājā Daḷhanemi jeṭṭha-puttaṃ kumāraṃ āmantāpetvā etad avoca:
Then / indeed / king Dalhanemi / eldest-son / prince / having called / this / he said
Then King Dalhanemi summoned the prince, his eldest son, and said:

dibbaṃ kira me, tāta kumāra, cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ.
divine / it is said / to me / dear son / prince / wheel-treasure / withdrawn / from place / fallen
"Apparently, my dear son, the divine wheel-treasure has withdrawn and fallen from place.

sutaṃ kho pana m' etaṃ yassa rañño cakkavattissa dibbaṃ cakkaratanaṃ osakkati ṭhānā cavati,
heard / indeed / moreover / by me / this / of which / of king / of wheel-turning / divine / wheel-treasure / withdraws / from place / it falls
Moreover I have heard that when the divine wheel-treasure of a wheel-turning monarch withdraws and falls from place,

na dāni tena raññā ciraṃ jīvitabbaṃ hotī ti.
not / then / to which / king / for along time / to live / it is / (end-quote)
then that king does not have long to live.

bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesituṃ.
consumed / indeed / but / by me / human / pleasures / time / then / for me / divine / pleasures / to seek
But I have consumed the pleasures of a human, now is the time for me to seek heavenly pleasures.

ehi tvaṃ tāta kumāra imaṃ pathaviṃ paṭipajja.
come / you / dear / son / this / earth / engage in
Come, my dear son, rule this earth.

ahaṃ pana kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmī ti.
I / but / hair-beard / having removed / yellow / robes / having put on / from home / to homelessness / I will go forth / (end-quote)
But I will shave off my hair and beard, put on the yellow robes, and go forth from home to homelessness."

atha kho rājā Daḷhanemi jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā
then / indeed / king / Dalhanemi / eldest-son / prince / thoroughly / of the kingdom / having well instructed
Then King Dalhanemi instructed his eldest son, the prince, thoroughly in the ways of the kingdom,

kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.
hair-beard / having removed / yellow / robes / having put on / from home / to homelessness / he went forth
shaved off his hair and beard, put on the yellow robes, and went forth from home to homelessness.

sattāha-pabbajite kho pana rāj-isimhi dibbaṃ cakkaratanaṃ antaradhāyi.
on the seven-days-going forth / indeed / moreover / king-sage / divine / wheel-treasure / disappeared
Moreover, when the royal sage had been gone forth seven days, the divine wheel-treasure disappeared.

atha kho aññataro puriso yena rājā khattiyo ten' upasaṃkami, upasaṃkamitvā rājānaṃ khattiyaṃ etad avoca:
then / indeed / a certain / man / to which / king / warrior / to him / he approached / having approached / to the king / warrior / this / he said
Then a certain man approached the warrior king, and drawing near he said to him:

yagghe, deva, jāneyyāsi, dibbaṃ cakkaratanaṃ antarahitan ti.
Listen / lord / you should know / divine / wheel-treasure / disappeared / (end-quote)
"Listen, Lord, you should know that the divine wheel-treasure has disappeared."

atha kho rājā khattiyo dibbe cakkaratane antarahite anattamano ahosi.
then / indeed / king / warrior / by the divine / wheel-treasure / disappearance / not pleased / was
Then the warrior king was indeed troubled by the disappearance of the divine wheel-treasure.

so yena rājisi ten' upasaṃkami, upasaṃkamitvā rājisiṃ etad avoca:
he / to which / royal sage / there / he approached / having approached / to the royal sage / this / he said
He approached the royal sage, and drawing near he said to him:

yagghe, deva, jāneyyāsi, dibbaṃ cakkaratanaṃ antarahitan ti.
Listen / lord / you should know / divine / wheel-treasure / disappeared / (end-quote)
"Listen, Lord, you should know that the divine wheel-treasure has disappeared."

evaṃ vutte rājisi rājānaṃ khattiyaṃ etad avoca:
thus / said / royal sage / to the king / warrior / this / he said
When this was said, the royal sage said to the warrior king:

mā kho tvaṃ tāta dibbe cakkaratane antarahite anattamano ahosi.
not / indeed / your / my dear son / by the divine / wheel-treasure / disappearance / not pleased / you be
"Do not, my dear son, be saddened by the disappearance of the divine wheel-treasure.

na hi te tāta dibbaṃ cakkaratanaṃ pettikaṃ dāyajjaṃ.
not / for / of you / my dear son / divine / wheel-treasure / paternal / inheritance
For the divine wheel-treasure is not your paternal inheritance.

iṅgha tvaṃ tāta ariye cakkavatti-vatte vattāhi.
here / you / my dear son / by the noble / in wheel-turning-conduct / conduct yourself
Now, my dear son, you should conduct yourself as a wheel-turning monarch.

ṭhānaṃ kho pan' etaṃ vijjati yan te dibbaṃ cakkaratanaṃ pātubhavissatī ti.
case / indeed / moreover / this / is found / which for you / divine / wheel-treasure / will appear / (end-quote)
Moreover it may be the case that a divine wheel-treasure will appear for you."

katamaṃ pan' etaṃ deva ariyaṃ cakkavatti-vattan ti.
which / then / this / lord / noble / wheel-turning-conduct / (end-quote)
"What, lord, is the noble conduct of a wheel-turning monarch?"

tena hi tvaṃ tāta dhammaṃ yeva nissāya dhammaṃ mānento dhammaṃ pūjento
by this / indeed / you / dear one / righteousness / just / depending on / Dhamma / honouring / Dhamma / revering
"Just this, my dear one, depending on righteousness alone, honouring and revering it,

dhammikaṃ rakkha-avaraṇa-guttiṃ saṃvidahassu khattiyesu anuyuttesu brāhmaṇa-gahapatikesu negama-jānapadesu samaṇabrāhmaṇesu miga-pakkhīsu.
righteous / safety-shelter-protection / provide / for warriors / for vassals / for Brahmin householders / for town and country dwellers / for ascetics and Brahmins / for animals and birds
you should provide righteous safety, shelter, and protection for your warriors, vassals, Brahmin householders, town and country dwellers, ascetics and Brahmins, animals and birds.

mā ca te tāta vijite adhamma-kāro pavattittha.
do not / and / your / dear one / in the kingdom / not righteous-doer / cause to happen
And, my dear one, do not let the criminal prevail in your kingdom,

ye ca te tāta vijite adhanā assu, tesañ ca dhanam anuppadeyyāsi.
to which / and / your / dear one / in the kingdom / poor / there may be, to these / and / wealth / grant
and, my dear one, grant wealth to those who are poor in your kingdom,

ye ca te tāta vijite samaṇabrāhmaṇā mada-ppamādā paṭiviratā,
to which / and / your / dear one / in the kingdom / ascetics and Brahmins / pride and laziness / abstained
and, my dear one, to those ascetics and Brahmins in your kingdom who have abstained from pride and laziness,

te kālena kālaṃ upasaṃkamitvā paripuccheyyāsi:
to you / from time / to time / having approached / you should ask advice
you should approach them from time to time and seek advice:

kiṃ bhante kusalaṃ kiṃ akusalaṃ,
what / reverend sir / wholesome / what / unwholesome
'Reverend sir, what is wholesome and what is unwholesome,

kiṃ me kayiramānaṃ dīgharattaṃ ahitāya dukkhāya assa,
what / to me / doing / for a long time / to non-welfare / to suffering / it may be
and what action will lead to my harm and suffering for a long time,

kiṃ vā pana me kayiramānaṃ dīgharattaṃ hitāya sukhāya assā ti.
what / or/ moreover / to me / doing / for a long time / to welfare / to happiness / it may be / (end-quote)
and moreover what action will lead to my welfare and happiness for a long time?'

tesaṃ sutvā yaṃ akusalaṃ taṃ abhinivajjeyyāsi,
to them / having listened / which / unwholesome / that / you should avoid
Having listened to them, you should avoid that which is unwholesome,

yaṃ kusalaṃ taṃ samādāya vatteyyāsi.
which / wholesome / that / for conforming / you should conduct
and you should conduct yourself according to the wholesome.

idaṃ kho tāta taṃ ariyaṃ cakkavatti-vattan ti.
this / indeed / dear one / that / noble / wheel-turning monarch conduct / (end-quote)
Indeed this, my dear one, is how a wheel-turning monarch should behave."

evaṃ devā ti kho rājā khattiyo rājisissa paṭissutvā ariye cakkavatti-vatte vatti.
yes / lord / (end-quote) / indeed / king / warrior / to the royal sage / having assented / in noble / in the wheel-turning monarch conduct / he behaved
"Yes, lord," the warrior king assented to the royal sage, and he conducted himself in the noble duty of a wheel-turning monarch.

tassa ariye cakkavatti-vatte vattamānassa dibbaṃ cakkaratanaṃ pāturahosi.
to him / with noble / wheel-turning monarch conduct / behaving / divine / wheel-treasure / appeared
And so the divine wheel-treasure appeared to him as he behaved as a noble wheel-turning monarch.

disvā rañño khattiyassa etad ahosi:
having seen / to the king / to the warrior / thus / it was:
On seeing this, the warrior king thought:

sutaṃ kho pana m' etaṃ:
heard / indeed / now / by me / this
Now I have heard it said that

yassa rañño khattiyassa dibbaṃ cakkaratanaṃ pātubhavati, so hoti cakkavattī ti.
to which / king / warrior / divine / wheel-treasure / it appears / he / is / wheel-turning monarch / (end-quote)
a warrior king to whom a divine wheel-treasure appears will become a wheel-turning monarch.

assaṃ nu kho ahaṃ rājā cakkavattī ti.
may I be / is it not / indeed / I / king / wheel-turning monarch / (end-quote)
May I be such a wheel-turning monarch."

atha kho taṃ cakkaratanaṃ puratthimaṃ disaṃ pavatti,
then / indeed / this / wheel-treasure / east / direction / it turned
Then indeed this wheel-treasure turned towards the east,

anvad eva rājā cakkavattī saddhiṃ caturaṅginiyā senāya.
after / thus / king / wheel-turning monarch / with / fourfold / army
and the wheel-turning monarch followed with his fourfold army.

yasmiṃ kho pana padese cakkaratanaṃ patiṭṭhāsi,
in which / indeed / but / in the region / wheel-treasure / it stopped
Further, in whatever region the wheel-treasure stopped,

tattha rājā cakkavattī vāsaṃ upagacchi saddhiṃ caturaṅginiyā senāya.
there / king / wheel-turning monarch / camp / came to / with / fourfold / army
there the wheel-turning monarch camped with his fourfold army.

ye kho pana puratthimāya disāya paṭirājāno,
those / indeed / moreover / in the east / direction / enemy kings
Moreover those enemy kings in the east

te rājānaṃ cakkavattiṃ upasaṃkamitvā evam āhaṃsu:
these / king / wheel-turning monarch / having approached / thus / they said
approached the wheel-turning monarch and said:

ehi kho mahārāja, svāgataṃ te mahārāja,
come / indeed / great king / welcome / to you / great king
"Come, great king, you are welcome, great king,

sakaṃ te mahārāja, anusāsa mahārājā ti.
own / to you / great king / rule / great king / (end-quote)
it's all yours, great king, rule us great king."

rājā cakkavattī evam āha:
king / wheel-turning monarch / thus / said
The wheel-turning monarch then said:

pāṇo na hantabbo. adinnaṃ n' ādātabbaṃ.
living being / not / to be killed / not given / not / to be taken
"Do not kill living beings. Do not take what is not given.

kāmesu micchā na caritabbā. musā na bhāsitabbā.
of the senses / wrong / not / to behave / false / not / to be spoken
Do not misbehave sexually. Do not speak falsely.

majjaṃ na pātabbaṃ. yathābhuttañ ca bhuñjathā ti.
Intoxicant / not / to be drunk / whatever ought to be eaten / and / eat / (end-quote)
Do not drink intoxicants. And eat in moderation."

ye kho pana puratthimāya disāya paṭirājāno,
those / indeed / but / in the east / direction / enemy kings
Then those enemy kings in the east

te raññо cakkavattissa anuyantā ahesuṃ. …
to this / king / wheel-turning monarch / submitting / they were
submitted to this wheel-turning monarch. …

… dakkhiṇaṃ disaṃ pavatti. pe.
south / direction / it turned / etc.
… turned towards the south, etc.

pacchimaṃ. pe.
west / etc.
… west, etc.

uttaraṃ. pe.
north / etc.
… north, etc.

ye kho pana uttarāya disāya paṭirājāno,
those / but / then / in the north / direction / enemy kings
Then those enemy kings in the north

te rañño cakkavattissa anuyantā ahesuṃ.
to this / king / wheel-turning monarch / submitting / they were
submitted to this wheel-turning monarch.
[D.III.59-63 (not III.59-62 as per book) – *xxvi.(Cakkavatti-Sīhanāda).2-7*]

Exercise 18

Pali into English

p. 132

brāhmaṇo va seṭṭho vaṇṇo
Brahmin / indeed / best / class
Indeed the Brahmin is the highest class. [D.III.81 – *xxvii.(Aggañña).3*]

purisena purisaṃ karitvā khattiyā va seṭṭhā hīnā brāhmaṇā
with a man / man / having compared / Khattiyas / indeed / better / lesser / Brahmins
Comparing one man with another, the khattiyas are superior and the Brahmins inferior. [D.I.98 – *iii.(Ambaṭṭha).1.26*]

na c'etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo 'bhiññataro
not / and / now / is found / another / ascetic / or / Brahmin / or / from the Blessed One / better / more learned
And now there does not exist another ascetic or Brahmin more learned than the Blessed One. [D.III.99 – *xxviii.(Sampasādanīya).1*]

tiṇhena satthena sīsaṃ chindati
by a sharp / sword / head / he cuts
He cuts off the head with a sharp sword. [D.I.56 – *ii.(Sāmaññaphala).26*]

na odana-kummāsaṃ bhuñjeyyaṃ
not / boiled rice / junket / I would eat
I would not eat boiled rice junket. [D.III.9 – *xxiv.(Pātika).1.11*]

aggo 'ham asmi lokassa, jeṭṭho 'ham asmi lokassa, seṭṭho 'ham asmi lokassa
top / I / am / of the world / most senior / I / am / of the world / best / I / am / of the world /
I am the topmost, the most senior, and the best in the world. [D.II.15 – *xiv.(Mahāpadāna).1.29*]

na mayaṃ ito bhiyyo pajānāma
not / we / from this / more / we know
We do not know any more than this. [D.III.52 – *xxv.(Udumbarika-Sīhanāda).19*]

idaṃ hīnaṃ, idaṃ paṇītaṃ
this / inferior / this / superior
This is inferior, this is superior. [D.II.223 – *xix.(Mahāgovinda).7*]

saññā nu kho bhante pathamaṃ uppajjati pacchā ñāṇaṃ, udāhu paṭhamaṃ ñāṇaṃ uppajjati pachā sañ'nā, udāhu sañña ca ñāṇaṃ ca apubbaṃ acarimaṃ uppajjanti

perception / is it / indeed / reverend sir / first / arises / afterwards / knowledge / or / first / knowledge / arises / afterwards / perception / or / perception / and / knowledge / and / not before / not later / they arise

Reverend sir, does perception arise first and then knowledge, or does knowledge arise first and then perception, or do perception and knowledge arise simultaneously? [D.I.185 – *ix.(Poṭṭhapāda).20*]

Exercise 18

English into Pali

p. 132

Once the fortunate one was living among the Koliyas.
ekaṃ samayaṃ / bhagavā / viharati / Koḷiyesu
ekaṃ samayaṃ bhagavā Koḷiyesu viharati.

Then Punna, a Koliyan, a bovine, and a naked ascetic Seniya, a canine,
atha kho / Puṇṇo / Koḷiyaputto / govatiko / ca / acelo / Seniyo / kukkuravatiko
atha kho Puṇṇo ca Koḷiyaputto govatiko acelo Seniyo kukkuravatiko

approached this way towards the fortunate one.
upasaṃkamiṃsu / yena / tena / bhagavantā
yena bhagavā ten' upasaṃkamiṃsu.

Having approached, Punna the Koliyan who was a bovine, having saluted the fortunate one, sat down to one side.
upasaṃkamitvā / Puṇṇo / Koḷiyaputto / govatiko / abhivādetvā / bhagavantaṃ / nisīdi / ekaṃ / antaṃ
upasaṃkamitvā Puṇṇo Koḷiyaputto govatiko bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

The naked ascetic Seniya, however, the canine, exchanged greetings with the fortunate one;
acelo / Seniyo / pana / kukkuravatiko / sammodi / saddhiṃ / bhagavatā
acelo pana Seniyo kukkuravatiko bhagavatā saddhiṃ sammodi;

having made agreeable polite conversation, squatting like a dog, he sat down to one side.
vītisāretvā / sammodanīyaṃ / sārāṇīyaṃ / kathaṃ / palikujjitvā / iva / kukkuro / nisīdi / ekaṃ / antaṃ
sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā kukkuro 'va palikujjitvā ekamantaṃ nisīdi.

Punna the Koliyan bovine, seated to one side, said this to the fortunate one:
Puṇṇo / Koḷiyaputto / govatiko / nisinno / ekaṃ / antaṃ / avoca / etad / bhagavantaṃ
ekamantaṃ nisinno kho Puṇṇo Koḷiyaputto govatiko bhagavantaṃ etad avoca:

Sir, this naked ascetic Seniya is a canine, a doer-of-hard-tasks;
bhante / ayaṃ / acelo / Seniyo / kukkuravatiko / dukkara-kārako
ayaṃ bhante acelo Seniyo kukkuravatiko dukkarakārako.

He eats what is thrown on the ground.
bhuñjati / chamā-nikkhittaṃ
chamānikkhittaṃ bhuñjati.

He has long conformed to that dog-vow.
tassa / samattaṃ / dīgharattaṃ / samādiṇṇaṃ / taṃ / kukkuravataṃ
tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādiṇṇaṃ,

What will be his future state?"
kā / gati / tassa / ko / abhisamparāyo / (iti)
tassa kā gati ko abhisamparāyo ti.

"Enough, Punna, don't bother with this. Don't ask me this."
alaṃ / Puṇṇa / tiṭṭhate / taṃ / mā / pucchi / maṃ / etaṃ / (iti)
alaṃ Puṇṇa, tiṭṭhate taṃ. mā maṃ etaṃ pucchīti.

For a second time … etc. …
dutiyampi / … / pe / …
dutiyampi … pe …

For a third time … etc. …
tatiyampi / … / pe / …
tatiyampi … pe …

"… Nevertheless I will explain to you.
api ca / (kho) / ahaṃ / byākarissāmi / te
api ca kho tyāhaṃ byākarissāmi.

In this connection, Punna, someone develops the dog-vow perfectly …
idha / Puṇṇa / ekacco / bhāveti / kukkuravataṃ / paripuṇṇaṃ / …
idha Puṇṇa, ekacco kukkuravataṃ bhāveti paripuṇṇaṃ …

Having developed the dog-vow perfectly, having developed the virtue-of-a-dog perfectly,
bhāvetvā / kukkura-vataṃ / paripuṇṇaṃ / bhāvetvā / kukkura-sīlaṃ / paripuṇṇaṃ
kukkuravataṃ bhāvetvā paripuṇṇaṃ, kukkurasīlaṃ bhāvetvā paripuṇṇaṃ,

having developed the mind-of-a-dog perfectly, having developed the style-of-a-dog perfectly,
bhāvetvā / kukkura-cittaṃ / paripuṇṇaṃ / bhāvetvā / kukkura-kappaṃ / paripuṇṇaṃ
kukkuracittaṃ bhāvetvā paripuṇṇaṃ, kukkurākappaṃ bhāvetvā paripuṇṇaṃ,

after death he is reborn in the condition of dogs.
param-maraṇā / so / upapajjati / sahavyataṃ / kukkurānaṃ
so parammaraṇā kukkurānaṃ sahavyataṃ upapajjati.

But if he has the opinion:
pana / sace / (kho) / evaṃ / hoti / diṭṭhi / assa
sace kho panassa evaṃ diṭṭhi hoti:

'By this virtue or vow I shall be a god,'
imina / sīlena / vā / vatena / vā / ahaṃ / bhavissāmi / devo / (iti)
imināhaṃ sīlena vā vatena vā devo bhavissāmīti

that is his wrong–opinion."
sa / hoti / assa / micchā-diṭṭhi / (iti)
sāssa hoti micchādiṭṭhīti. [M.I.387-8 – *lvii. (Kukkuravatika).1-3*]

Exercise 19

Passages for Reading

Passage 1

p. 145

te taṃ satthaṃ dvīdhā vibhajiṃsu ekato pañca sakaṭa-satāni ekato pañca sakaṭa-satāni.
they / this / caravan / in two / divided / one / five / hundred carts / one / five / hundred carts
They divided the caravan into two parts, each with five hundred carts.

eko tāva satthavāho bahuṃ tiṇañ ca kaṭṭhañ ca udakañ ca āropetvā satthaṃ payāpesi.
one / now / caravan leader / much / grass / and / firewood / and / water and / having collected / caravan / set out
Then one of the caravan leaders collected much grass, firewood and water and set out.

dvīha-tīha-payāto kho pana so sattho addasa purisaṃ kāḷaṃ lohit-akkhaṃ apanaddha-kalāpaṃ kumuda-māliṃ alla-vatthaṃ alla-kesaṃ kaddama-makkhītehi cakkehi gadrabhara-rathena paṭipathaṃ āgacchantaṃ.
two days-three days-set out / indeed / then / this / caravan / saw / man / black / red-eyed / tied-quiver / white-waterlily-garland / wet-clothes / wet-hair / mud-smeared / with wheels / by donkey-cart / in the opposite direction / coming
After two or three days journey, he saw coming in the opposite direction a red-eyed, black man, with a quiver attached, a garland of white water-lilies, wet clothes and hair, and a donkey cart with mud-spattered wheels.

disvā etad avoca: kuto bho āgacchasī ti. amukamhā janapadā ti.
having seen / thus / said / from where / friend / you have come / (end-quote) / from such and such / place / (end-quote)
On seeing him, he said: “Where have you come from, friend?” “From such and such a place.”

kuhiṃ gamissasī ti. amukaṃ nāma janapadan ti.
to where / you go / (end-quote) / to such and such / indeed / place / (end-quote)
“And where are you going?” “To such and such a place.”

kacci bho purato kantāre mahā-megho abhippavaṭṭo ti.
did / friend / ahead / in the wilderness / great-cloud / heavy rain / (end-quote)
“Friend, was there much rain in the wilderness ahead?”

evaṃ kho bho purato kantāre mahā-megho abhippavaṭṭo,
yes / indeed / friend / ahead / in the wilderness / great-cloud / heavy rain
"Yes indeed, friend, there is much rain in the wilderness ahead,

āsitt-odakāni vaṭumāni, bahuṃ tiṇañ ca kaṭṭhañ ca udakañ ca,
poured-water / roads / much / grass / and / firewood / and / water / and
the roads are covered in water and there is plenty of grass, firewood and water.

chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni,
throw away / friend / old / grass / firewood / water
Throw away your old grass, firewood and water,

lahu-bhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha,
light-load / with carts / very fast / you go
and go very fast with your carts lightly loaded.

mā yoggāni kilamethā ti.
do not / oxen / tire / (end-quote)
Do not tire your oxen."

atha kho so satthavāho satthike āmantesi:
then / indeed / this / caravan leader / caravan merchants / addressed
Then the caravan leader addressed the caravan merchants:

ayaṃ bho puriso evam āha:
this / friend / man / thus / said
"This man has told me:

purato kantāre mahā-megho abhippavaṭṭo,
ahead / in the wilderness / great-cloud / heavy rain
'There is much rain in the wilderness ahead,

āsit-todakāni vaṭumāni, bahuṃ tiṇañ ca kaṭṭhañ ca udakañ ca,
poured-water / roads / much / grass / and / firewood / and / water / and
the roads are covered in water and there is plenty of grass, firewood and water.

chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni,
throw away / friend / old / grass / firewood / water
Throw away your old grass, firewood and water,

lahu-bhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha,
light-load / with carts / very fast / you go
and go very fast with your carts lightly loaded.

mā yoggāni kilamethā ti.
do not / oxen / tire / (end-quote)
Do not tire your oxen.'

chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni,
throw away / friend / old / grass / firewood / water
So throw away your old grass, firewood and water,

lahu-bhārehi sakaṭehi satthaṃ payāpethā ti.
light-load / with carts / caravan / make proceed
and have your caravan proceed with the carts lightly loaded."

evaṃ bho ti kho te satthikā tassa satthavāhassa paṭissutvā,
yes / friend / (end-quote) / these / caravan / merchants / to this / to the caravan leader / having replied
"Yes, friend," these caravan merchants replied to the leader,

chaḍḍetvā purāṇāni tiṇāni kaṭṭhāni udakāni lahu-bhārehi sakaṭehi satthaṃ payāpesuṃ.
having thrown away / old / grass / firewood / water / light-load / with carts / caravan / (they) set out
and they threw away their old grass, firewood and water, and they proceeded with carts lightly loaded.

te paṭhame pi sattha-vāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā,
they / at the first / caravan-site / not / they saw / grass / or / firewood / or / water / or
At the first caravan site they did not see any grass, firewood, or water,

dutiye pi sattha-vāse …, tatiye pi sattha-vāse …, catutthe pi sattha-vāse …, pañcame pi sattha-vāse …, chaṭṭhe pi sattha-vāse …,
at the second / too / caravan-site / at the third / too / caravan-site / at the fourth / too / caravan-site / at the fifth / too / caravan-site / at the sixth / too / caravan-site
nor at the second, nor at the third, nor at the fourth, nor at the fifth, nor at the sixth,

sattame pi sattha-vāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā,
at the seventh / too / caravan-site / not / they saw / grass / or / firewood / or / water / or
nor at the seventh caravan site did they see any grass, firewood, or water.

sabbe va anaya-vyasanaṃ āpajjiṃsu.
all / just / misfortune-disaster / they arrived
So they all just came to misfortune and disaster.

ye ca tasmiṃ satthe ahesuṃ manussā vā pasū vā sabbe so yakkho amanusso bhakkhesi, aṭṭhikān' eva sesesi.
whatever / and / in this / caravan / there were / men / or / beasts / or / all / this / demon / not human / ate / bones / just / remained
And whatever there were in this caravan, men or animals, they were all eaten by a non-human spirit, and only their bones remained.

yadā aññāsi dutiyo satthavāho: bahu-nikkhanto kho dāni so sattho ti,
when / he khew / second / caravan leader / much-gone forth / indeed / then / this / caravan / (end-quote)
When the second caravan leader knew that the other caravan had gone far enough ahead,

bahuṃ tiṇañ ca kaṭṭhañ ca udakañ ca āropetvā satthaṃ payāpesi.
much / grass / and / firewood / and / water and / having collected / caravan / set out
he collected much grass, firewood and water and set out.

dvīha-tīha-payāto kho pana so sattho addasa purisaṃ kāḷaṃ lohit-akkhaṃ apanaddha-kalāpaṃ kumuda-māliṃ alla-vatthaṃ alla-kesaṃ kaddama-makkhītehi cakkehi gadrabhara-rathena paṭipathaṃ āgacchantaṃ.
two days-three days-set out / indeed / then / this / caravan / saw / man / black / red-eyed / tied-quiver / white waterlily-garland / wet-clothes / wet-hair / mud-smeared / with wheels / by donkey-cart / in the opposite direction / coming
After two or three days journey, he saw coming in the opposite direction a red-eyed, black man, with a quiver attached, a garland of white waterlilies, wet clothes and hair, and a donkey cart with mud-spattered wheels.

disvā etad avoca: kuto bho āgacchasī ti. amukamhā janapadā ti.
having seen / thus / said / from where / friend / you have come / (end-quote) / from such and such / place / (end-quote)
On seeing him, he said: "Where have you come from, friend?" "From such and such a place."

kuhiṃ gamissasī ti. amukaṃ nāma janapadan ti.
to where / you go / (end-quote) / to such and such / indeed / place / (end-quote)
"And where are you going?" "To such and such a place."

kacci bho purato kantāre mahā-megho abhippavaṭṭo ti.
did / friend / ahead / in the wilderness / great-cloud / heavy rain / (end-quote)
"Friend, was there much rain in the wilderness ahead?"

evaṃ kho bho purato kantāre mahā-megho abhippavaṭṭo,
yes / indeed / friend / ahead / in the wilderness / great cloud / heavy rain
"Yes indeed, friend, there is much rain in the wilderness ahead,

āsitt-odakāni vaṭumāni, bahuṃ tiṇañ ca kaṭṭhañ ca udakañ ca,
poured-water / roads / much / grass / and / firewood / and / water / and
the roads are covered in water and there is plenty of grass, firewood and water.

chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni,
throw away / friend / old / grass / firewood / water
Throw away your old grass, firewood and water,

lahu-bhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha,
light-load / with carts / very fast / you go
and go very fast with your carts lightly loaded.

mā yoggāni kilamethā ti.
do not / oxen / tire / (end-quote)
Do not tire your oxen."

atha kho so satthavāho satthike āmantesi:
then / indeed / this / caravan leader / caravan merchants / addressed
Then the caravan leader addressed the caravan merchants:

ayaṃ bho puriso evam āha:
this / friend / man / thus / said
"This man has told me:

purato kantāre mahā-megho abhippavaṭṭo,
ahead / in the wilderness / great-cloud / heavy rain
'There is much rain in the wilderness ahead,

āsit-todakāni vaṭumāni, bahuṃ tiṇañ ca kaṭṭhañ ca udakañ ca,
poured-water / roads / much / grass / and / firewood / and / water / and
the roads are covered in water and there is plenty of grass, firewood and water.

chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni,
throw away / friend / old / grass / firewood / water
Throw away your old grass, firewood and water,

lahu-bhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha,
light-load / with carts / very fast / you go
and go very fast with your carts lightly loaded.

mā yoggāni kilamethā ti.
do not / oxen / tire / (end-quote)
Do not tire your oxen.'

ayaṃ kho bho puriso n' ev' amhākaṃ mitto na pi ñāti-sālohito, kathaṃ mayaṃ imassa saddhāya gamissāma.
This / indeed / fellow / man / not / even / our / friend / not / also / kinsman-relative / why / we/ on this / faith / we will go
Indeed this man is not even our friend or blood relation, why should we go on his word?

na kho chaḍḍhetabbāni purāṇāni tiṇāni kaṭṭhāni udakāni, yathākatena bhaṇḍena satthaṃ pāyāpetha,
not / indeed / to be thrown away / old / grass / firewood / water / with the usual / load / caravan / set out
Do not throw away your old grass, firewood and water, and set out your caravan with the usual load,

na no purāṇaṃ chaḍḍessāmā ti.
not / our / old / we will throw out / (end-quote)
we will not discard our old load."

evaṃ bho ti kho te satthikā tassa satthavāhassa paṭissutvā yathākatena bhaṇḍena satthaṃ payāpesuṃ.
yes / friend / (end-quote) / these / caravan merchants / to this / caravan leader / having replied / with the usual / load / caravam / they set out

"Yes, friend," the caravan merchants replied to the caravan leader, and they set out with their caravans loaded as before.

te paṭhamehi sattha-vāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā,
they / at the first / caravan-site / not / they saw / grass / or / firewood / or / water / or
At the first caravan site they did not see any grass, firewood, or water,

dutiye pi sattha-vāse …, tatiye pi sattha-vāse …, catutthe pi sattha-vāse …, pañcame pi sattha-vāse …, chaṭṭhe pi sattha-vāse …,
at the second / too / caravan-site / at the third / too / caravan-site / at the fourth / too / caravan-site / at the fifth / too / caravan-site / at the sixth / too / caravan-site
nor at the second, nor at the third, nor at the fourth, nor at the fifth, nor at the sixth,

sattame pi sattha-vāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā,
at the seventh / too / caravan-site / not / they saw / grass / or / firewood / or / water / or
nor at the seventh caravan site did they see any grass, firewood, or water.

tañ ca satthaṃ addasaṃsu anaya-vyasanaṃ āpannaṃ.
that / and / caravan / they saw / misfortune-disaster / fallen upon
They saw the caravan that had fallen upon misfortune and disaster.

ye va tasmiṃ satthe ahesuṃ manussā vā pasū vā, tesañ ca aṭṭhikān' eva addasaṃsu tena yakkhena amanussena bhakkhitānaṃ.
whatever / thus / in this / caravan / there were / men / or / beasts / or / of these / and / bones / thus / they saw / by this / demon / not human / of the eaten
And thus they saw the bones of whatever there were in this caravan, men or animals, who had been eaten by a non-human spirit.

atha kho so satthavāho satthike āmantesi:
then / indeed / this / caravan leader / caravan merchants / addressed
Then the caravan leader addressed the caravan merchants

ayaṃ kho bho sattho anaya-vyasanaṃ āpanno yathā taṃ tena bālena satthavāhena pariṇāyakena.
this / indeed / fellow / caravan / misfortune-disaster / fallen upon / just as / this / by that / foolish / caravan leader / guide
"This caravan has fallen upon misfortune and disaster due to its foolish leader.

tena hi bho yān' asmākaṃ satthe appa-sārāni paṇīyāni, tāni chaḍḍetvā, yāni imasmiṃ satthe mahā-sārāni paṇiyāni tāni ādiyathā ti.
so / friend / which / in our / caravan / little-value / commodities / those / having thrown away / which / in this / caravan / great-value / commodities / those / take / (end-quote)
So, friends, throw away those commodities of little value in our caravan, and take what is of great value in that caravan."

evaṃ bho ti kho te satthikā tassa satthavāhassa paṭissutvā
yes / friend / (end-quote) / indeed / these / caravan merchants / to this / caravan leader / having replied
"Yes, friend," the caravan merchants replied to the caravan leader,

yāni sakasmiṃ satthe appa-sārāni paṇiyāni tāni chaḍḍetvā yāni tasmiṃ satthe mahā-sārāni paṇiyāni tāni ādiyitvā,
which / in their own / caravan / little-value / commodities / those / having thrown away / which / in this / caravan / great-value / commodities / those / having taken
and they threw away those commodities of little value in their owncaravan, and took what was of great value in that caravan,

sotthinā taṃ kantāraṃ nitthariṃsu yathā taṃ paṇḍitena satthavāhena pariṇāyakena.
with safety / that / wilderness / they crossed through / just as / that / by the wise / caravan leader / guide
and so they crossed through the wilderness safely with the wise caravan leader guiding them. [D.II.343-6 – *xxiii.(Pāyāsi).23*]

Passage 2
p. 147

evaṃ me sutaṃ.
thus / by me / heard
Thus have I heard.

ekaṃ samayaṃ bhagavā Māgadhesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ yena Khāṇumataṃ nāma Māgadhānaṃ brāhmaṇa-gāmo tad avasari.
one / time / the Blessed One / among the Magadhans / journey / travelling / great / monk-group / with / towards / Khanumata / named / of the Magadhans / Brahmin-village / there / he arrived
At one time, the Blessed was travelling among the Magadhans with a large group of monks and arrived in a Brahmin village of the Magadhans, named Khanumata.

tatra sudaṃ bhagavā Khāṇumate viharati Ambalaṭṭhikāyaṃ.
there / even / Blessed One / in Knanumata / was staying / at Ambalatthikaya
And there the Blessed One stayed at Ambalatthika.

tena kho pana samayena Kūṭadanto brāhmaṇo Khāṇumataṃ ajjhāvasati satt-ussadaṃ sa-tiṇa-kaṭṭh-odakaṃ sa-dhaññaṃ raja-bhoggaṃ raññā Māgadhena Seniyena Bimbisārena dinnaṃ raja-dāyaṃ brahmadeyyaṃ.
at that / indeed/ then / time / Kutadanta / Brahmin / in Khanumata / inhabited / beings-abundance / with-grass-timber-water / with-grain / royal-property / by the king / Magadhan / Seniya / Bimbisara / given / royal-gift / grant
Then at that time the Brahmin Kutadanta inhabited Khanumata, a populous place with grass, timber, water and grain, crown-property that had been given as a royal gift and grant by the Magadhan king Seniya Bimbisara.

tena kho pana samayena Kūṭadanto brāhmaṇo upari pāsāde divāseyyaṃ upagato hoti.
at that / indeed/ then / time / Kutadanta / Brahmin / upon / palace / day bed / gone up / is
Now the Brahmin Kutadanta had gone up to his day bed on his palace balcony.

addasā kho Kūṭadanto brāhmaṇo Khāṇumatake brāhmaṇa-gahapatike Khāṇumatā nikkhamitvā saṃghāsaṃghī-gaṇībhūte yena Ambalaṭṭhikā ten' upasaṃkamante.
he saw / indeed / Kutadanta / Brahmin / Khanumatikan / Brahmin-householders / Khanumata / having departed / in groups-crowded together / towards / Ambalatthika / there / approaching
And the Brahmin Kutadanta saw Brahmin householders from Khanumata crowded together in groups approaching Ambalatthika.

disvā khattaṃ āmantesi: kin nu kho bho khatte Khāṇumatakā brāhmaṇa-gahapatikā Khāṇumatā nikkhamitvā saṃghāsaṃghī-gaṇībhūtā yena Ambalaṭṭhikā ten' upasaṃkamantī ti.
having seen / steward / he addressed / what / is it / indeed / sir / steward / Khanumatikan / Brahmin-householders / Khanumata / having departed / in groups-crowded together / towards / Ambalatthika / there / approaching / (end-quote)
Having seen them he asked his steward: Sir, why are the Brahmin householders from Khanumata crowded together in groups approaching Ambalatthika?"

atthi kho bho samaṇo Gotamo Sakya-putto Sakya-kulā pabbajito.
there is / indeed / sir / ascetic / Gotama / Sakyan-son / from the Sakyan-clan / gone forth
Sir, there is an ascetic Gotama, son of the Sakyans, gone forth from the Sakyan clan.

Māgadhesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ anuppatto Khāṇumate viharati Ambalaṭṭhikāyaṃ.
among the Magadhans / journey / travelling / great / monk-group / with / arrived / Khanumata / he is staying / at Ambalatthika
He was travelling among the Magadhans with a large group of monks and arrived in Khanumata and is staying at Ambalatthika.

taṃ ete bhavantaṃ Gotamaṃ dassanāya upsaṃkamantī ti.
so / they / venerable / Gotama / for the seeing / approaching / (end-quote)
So they are coming to meet this venerable Gotama."

atha kho Kūṭadantassa brāhmaṇassa etad ahosi:
then / indeed / to Kutadanta / the Brahmin / thus / it was
Then the Brahmin Kutadanta thought to himself:

sutaṃ kho pana m' etaṃ: samaṇo Gotamo tividha-yañña-sampadaṃ jānātī ti.
heard / indeed / but / by me / this / ascetic / Gotama / triple-sacrifice-success / he knows / (end-quote)
"I have heard that the ascetic Gotama knows how to successfully conduct the triple sacrifice.

na kho panāhaṃ jānāmi tividhaṃ-yañña-sampadaṃ icchāmi cāhaṃ mahā-yaññaṃ yajituṃ.
not / indeed / but I / I know / triple-sacrifice-success / I wish / and I / great-sacrifice / to sacrifice
But I don't know how to successfully conduct the triple sacrifice, and I wish to make a great sacrifice.

yan nūnāhaṃ samaṇaṃ Gotamaṃ upasaṃkamitvā tividha-yañña-sampadaṃ puccheyyan ti.
which / is it not I / ascetic / Gotama / having approached / triple-sacrifice-success / I ask / (end-quote)
Why don't I approach the ascetic Gotama and ask him how to successfully conduct the triple sacrifice?"

atha kho Kūṭadanto brāhmaṇo khattaṃ āmantesi:
then / indeed / Kutadanta / the Brahmin / steward / addressed
Then the Brahmin Kutadanta addressed his steward:

tena hi bho khatte yena Khāṇumatakā brāhmaṇa-gahapatikā ten' upasaṃkama,
well then / sir / steward / towards / Khanumatakan / Brahmin-householders / there / approach
"Well then, my good man, approach these Brahmin householders of Khanumataka,

upasaṃkamitvā Khāṇumatake brāhmaṇa-gahapatike evaṃ vadehi: Kūṭadanto bho brāhmaṇo evam āha:
having approached / Khanumatakan / Brahmin-householders / thus / say / Kutadanta / sir / Brahmin / thus / said
and tell them that the Brahmin Kutadanta said this:

āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatī ti.
may they wait / really / gentlemen / Kutadanta / too / Brahmin / wanderer / Gotama / to see / he will approach / (end-quote)
'Please wait, gentlemen, the Brahmin Kutadanta will go to see the wanderer Gotama too.'"

evaṃ bho ti kho so khattā Kūṭadantassa brāhmaṇassa paṭissutvā
yes / sir / (end-quote) / indeed / this / steward / to Kutadanta / the Brahmin / having replied
"Yes, sir," the steward replied to Kutadanta the Brahmin,

yena Khāṇumatakā brāhmaṇa-gahapatikā ten' upasaṃkami,
towards / Khanumatakan / Brahmin-householders / there / he approached
and he approached the Brahmin householders of Khanumataka,

upasaṃkamitvā Khāṇumatake brāhmaṇa-gahapatike evaṃ vadehi: Kūṭadanto bho brāhmaṇo evam āha:
having approached / Khanumatakan / Brahmin-householders / thus / he said / Kutadanta / sir / Brahmin / thus / said
and told them that the Brahmin Kutadanta said this:

āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatī ti.
may they wait / really / gentlemen / Kutadanta / too / Brahmin / wanderer / Gotama / to see / he will approach / (end-quote)
"Please wait, gentlemen, the Brahmin Kutadanta will go to see the wanderer Gotama too."

tena kho pana samayena anekāni brāhmaṇa-satāni Khāṇumate paṭivasanti: Kūṭadantassa brāhmaṇassa mahā-yaññaṃ anubhavissāmā ti.
at that / indeed / time / many / Brahmin-hundreds / in Khanumata / they were living / of Kutadanta / the Brahmin / great-sacrifice / we will participate / (end-quote)
Now at that time many hundreds of Brahmins were living in Khanumata in order to participate in the Brahmin Kutadanta's great sacrifice,

assosuṃ kho te brāhmaṇā: Kūṭadanto kira brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatī ti.
they heard / indeed / these / Brahmins / Kutadanta / really / Brahmin / wanderer / Gotama / to see / he will approach / (end-quote)
and these Brahmins heard that the Brahmin Kutadanta would go to see the wanderer Gotama.

atha kho te brāhmaṇā yena Kūṭadanto brāhmaṇo ten' upasaṃkamiṃsu, upasaṃkamitvā Kūṭadantaṃ brāhmaṇaṃ etad avocuṃ:
then / indeed / these / brahmins / towards / Kutadanta / the Brahmin / there / they approached / having approached / Kutadanta / the Brahmin / thus / they said
Then these Brahmins approached the Brahmin Kutadanta and said to him:

saccaṃ kira bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatī ti.
true / really / honourable / Kutadanta / wanderer / Gotama / to see / he will approach / (end-quote)
"Is it really true that the honourable Kutadanta will go to see the wanderer Gotama?"

evaṃ kho me bho hoti: aham pi samaṇaṃ Gotamaṃ dassanāya upasaṃkamissāmī ti.
thus / indeed / for me / sirs / it is / I / too / wanderer / Gotama / to see / I will approach / (end-quote)
"Yes, gentlemen, indeed it is so: I will go to see the wanderer Gotama."

mā bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkami, na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ.
do not / honourable / Kutadanta / wanderer / Gotama / to see / approach / not / it is fitting / honourable / Kutadanta / wanderer / Gotama / to see / to approach
"May the honourable Kutadanta not go to see the wanderer Gotama, it is not fitting that the honourable Kutadanta go to see the wanderer Gotama.

sace bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamissati, bhoto Kūṭadantassa yaso hāyissati, samaṇassa Gotamassa yaso abhivaḍḍhissati.
if / honourable / Kutadanta / wanderer / Gotama / to see / he will approach / of the honourable / Kutadanta / fame / will diminish / of the wanderer / Gotama / fame / approach
If the honourable Kutadanta goes to see the wanderer Gotama, then the honourable Kutadanta's fame will diminish. and the wanderer Gotama's fame will increase.

yam pi bhoto Kūṭadantassa yaso hāyissati, samaṇassa Gotamassa yaso abhivaḍḍhissati, iminā p' aṅgena na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ.
which / and / of the honourable / Kutadanta / fame / will diminish / of the wanderer / Gotama / fame / approach / by this / quality / not / it is fitting / honourable / Kutadanta / wanderer / Gotama / to see / to approach
This being the case, it is not fitting that the honourable Kutadanta go to see the wanderer Gotama.

samaṇo tv' eva Gotamo arahati bhavantaṃ Kūṭadantaṃ dassanāya upasaṃkamitun ti.
wanderer / Gotama / but / it is fitting / honourable / Kutadanta / to see / to approach / (end-quote)
Rather, it is the ascetic Gotama who should come to see the honourable Kutadanta."

evaṃ vutte Kūṭadanto brāhmaṇo te brāhmaṇe etad avoca:
thus / having been said / Kutadanta / the Brahmin / this / said
When this was said, the Brahmin Kutadanta said:

tena hi bho mama pi suṇātha yathā mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamituṃ,
well then / sir / to me / too / listen / how / we / thus / are fitting / this / honourable / Gotama / to see / to approach
"Well then, gentlemen, listen to me as to how it is fitting that we go to see the honourable Gotama,

na tv' eva arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamituṃ.
not / definitely / it is fitting / the / honourable / Gotama / us / to see / to approach
and it is definitely not fitting that the honourable Gotama come to see us.

samaṇo khalu bho Gotamo Khāṇumataṃ anuppatto, Khāṇumate viharati Ambalaṭṭhikāyaṃ.
the wanderer / indeed / Gotama / Khanumata / arrived / in Khanumata / is living / at Ambalatthika
The wanderer Gotama has arrived in Khanumata and is living here at Ambalatthika,

ye kho pana ke ci samaṇā vā brāhmaṇā vā amhākaṃ gāma-kkhettaṃ āgacchanti atithī no te honti.
which / indeed / then / whatever / wanderers / or / Brahmins / or / us / village-field / they come / guests / our / they / are
and whatever wanderers or Brahmins come to our village territory are our guests.

atithī kho pan' amhehi sakkātabbā garukātabbā mānetabbā pūjetabbā.
guests / indeed / then / by us / should be entertained / should be shown respect / should be revered / should be honoured
Indeed guests should be entertained, shown respect, revered and honoured by us.

yam pi bho samaṇo Gotamo Khāṇumataṃ anuppatto Khāṇumate viharati Ambalaṭṭhikāyaṃ atith' amhākaṃ samaṇo Gotamo.
since / and / sir / the wanderer / Gotama / Khanumata / arrived / in Khanumata / is living / at Ambalatthika / guest / our / the wanderer / Gotama
And since, gentlemen, the wanderer Gotama has arrived in Khanumata and is living here at Ambalatthika, then he is our guest,

atithi kho pan' amhehi sakkātabbo garukātabbo mānetabbo pūjetabbo.
guest / indeed / then / by us / should be entertained / should be shown respect / should be revered / should be honoured
and a guest should be entertained, shown respect, revered and honoured by us.

iminā p' aṅgena na arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamituṃ, atha kho mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamitun ti.
by this / and / quality / not / it is fitting / the / honourable / Gotama / us / to see / to approach / then / indeed / we / thus / are fitting / this / honourable / Gotama / to see / to approach / (end-quote)
And thus it is not fitting that the honourable Gotama come to see us, but rather it is fitting that we go to see the honourable Gotama."

atha kho Kūṭadanto brāhmaṇo mahatā brāhmaṇa-gaṇena saddhiṃ yena Ambalaṭṭhikā yena bhagavā ten' upasaṃkami,
then / indeed / Kutadanta / the Brahmin / with a great / Brahmin-group / with / towards / Ambalatthika / towards / the Blessed One / there / he approached
Then the Brahmin Kutadanta with a large group of Brahmins went to Ambalatthika and approached the Blessed One,

upasaṃkamitvā bhagavatā saddhiṃ sammodi sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.
having approached / with the Blessed One / with / exchanged greetings / agreeable / speech / polite / having greeted / one side / he sat down
then he greeted the Blessed One, exchanged agreeable and polite talk with him, then sat down at one side.

ekamantaṃ nisinno kho Kūṭadanto brāhmaṇo bhagavantaṃ etad avoca:
on one side / sitting / indeed / Kutadanta / the Brahmin / to the Blessed One / this / said
Sitting on one side, the Brahmin Kutadanta said this to the Blessed One:

sutaṃ m' etaṃ bho Gotamo tividha-yañña-sampadaṃ jānātī ti.
heard / by me / this / sir / Gotama / triple-sacrifice-success / he knows / (end-quote)
"I have heard that master Gotama knows how to successfully conduct the triple sacrifice.

na kho panāhaṃ jānāmi tividha-yañña-sampadaṃ icchāmi cāhaṃ mahā-yaññaṃ yajituṃ.
not / indeed / then I / I know / triple-sacrifice-success / I wish / and I / great-sacrifice / to sacrifice
I don't know how to successfully conduct the triple sacrifice, and I wish to make a great sacrifice.

sādhu me bhavaṃ Gotamo tividha-yañña-sampadaṃ desetū ti.
good / to me / honourable / Gotama / triple-sacrifice-success / may he teach / (end-quote)
It would be good if the honourable Gotama would teach the successful conduct of the triple sacrifice to me."

tena hi brāhmaṇa suṇohi bhāsissāmī ti.
Well then / Brahmin / listen / I will speak / (end-quote)
"Well then, Brahmin, listen and I will speak."

evaṃ bho ti kho Kūṭadanto brāhmaṇo bhagavato paccassosi.
thus / sir / (end-quote) / Kutadanta / the Brahmin / to the Blessed One / he replied
"Yes, sir," the Brahmin Kutadanta replied to the Blessed One.

bhagavā etad avoca:
Blessed One / thus / spoke
The Blessed One said this:

bhūtapubbaṃ brāhmaṇa rājā Mahāvijito nāma ahosi, aḍḍho maha-ddhano mahā-bhogo pahūta-jātarūpa-rajato pahūta-vitt-ūpakaraṇo pahūta-dhana-dhañño paripuṇṇa-kosa-koṭṭhāgāro.
in the past / Brahmin / king Mahavijita / named / there was / rich / great-wealth / great-property / much-gold-silver / much-pleasure-resources / much-wealth-grain / full-treasury-granary
"Brahmin, once there was a king named Mahavijita, who was exceedingly rich, with much property, gold, silver, pleasure-resources, wealth and grain, with treasury and granary completely full.

atha kho brāhmaṇa rañño Mahāvijitassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:
then / indeed / Brahmin / of the king / Mahavijita / alone / secluded / thus / in the mind / idea / arose
Then, Brahmin, this idea arose in the mind of King Mahavijita when he was alone and secluded:

adhigatā kho me vipulā mānusakā bhogā,
mahantaṃ paṭhavi-maṇḍalaṃ abhivijiya ajjhāvasāmi.
achieved / indeed / by me / much / human / property / great / earth-circle / having conquered / I live on
'I have achieved great material wealth, and having conquered a great circle of land, I live on it.

yan nūnāhaṃ mahā-yaññaṃ yajeyyaṃ, yaṃ mama assa dīgharattaṃ hitāya sukhāyā ti.
which / is it not I / great-sacrifice / I sacrifice / which / for me / would be / for a long time / for welfare / for happiness / (end-quote)
Why don't I make a great sacrifice which will be for my welfare and happiness for a long time?'

atha kho brāhmaṇa rājā Mahāvijite purohitaṃ brāhmaṇaṃ āmantapetvā etad avoca:
then / indeed / Brahmin / king / Mahavijita / priest / Brahmin / having summoned / this / said
Then, Brahmin, King Mahavijita summoned his high-priest and said to him:

idha mayhaṃ brāhmaṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:
here / to me / Brahmin / alone / secluded / thus / in the mind / idea / arose
'Here, Brahmin, while alone and secluded this idea came to me:

adhigato me vipulā mānusakā bhogā, mahantaṃ paṭhavi-maṇḍalaṃ abhivijiya ajjhāvasāmi.
achieved / by me / much / human / property / great / earth-circle / having conquered / I exploit
"I have achieved great material wealth, and having conquered a great circle of land, I exploit it.

yan nūnāhaṃ mahā-yaññaṃ yajeyyaṃ, yaṃ mama assa dīgharattaṃ hitāya sukhāyā ti.
which / is it not I / great-sacrifice / I sacrifice / which / for me / would be / for a long time / for welfare / for happiness / (end-quote)
Why don't I make a great sacrifice which will be for my welfare and happiness for a long time?"

icchām' ahaṃ brāhmaṇa mahā-yaññaṃ yajituṃ.
I wish / I / Brahmin / great-sacrifice / to make a sacrifice
Brahmin, I wish to make a great sacrifice.

anusāsatu maṃ bhavaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā ti.
Instruct / me / honourable sir / which / for me / would be / for a long time / for welfare / for happiness / (end-quote)
Instruct me, honourable sir, in what will be for my welfare and happiness for a long time.'

evaṃ vutte brāhmaṇa purohito brāhmaṇo rājānaṃ Mahāvijitaṃ etad avoca:
this / having been said / Brahmin / priest / Brahmin / king / Mahavijita / this / said
After this was said, Brahmin, the high-priest said to King Mahavijita:

bhoto kho rañño janapado sa-kaṇṭako sa-uppīḷo, gāma-ghātā pi dissanti nigama-ghātā pi dissanti nagara-ghātā pi dissanti pantha-duhanā pi dissanti.
of the honourable / indeed / of the king / country / with-thief / with-oppression / village-destruction / and / there appears / town-destruction / and / there appears / city-destruction / and / there appears / road-robbery / and / there appears /
'Your majesty's kingdom is filled with thieves and oppression, and destruction of villages, towns, and cities, and highway-robbery is manifest.

bhavañ ce kho pana rājā evaṃ sa-kaṇṭake janapade sa-upapīḷe balim uddhareyya, akiccakārī assa tena bhavaṃ rājā.
honourable / if / indeed / then / king / this / with-thief / in the country / with-oppression / tax / would collect / what should not be done / it would be / by this / honourable / king
If then your majesty would raise taxes in this country filled with thieves and oppression, this would be acting wrongly.

siyā kho pana bhoto rañño evam assa:
suppose / indeed / then / to the honourable / king / thus / it would be
Suppose that your majesty would think:

aham etaṃ dassu-khīlaṃ vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā samūhanissāmī ti,
I / this / robber-territory / by execution / or / by imprisonment / or / by deprivation / or / by threat / or / by banishment / or / I will suppress / (end-quote)
"I will suppress this robber territory by execution, imprisonment, deprivation, threats, or banishment,"

na kho pan' etassa dassu-khīlassa evaṃ sammā samugghāto hoti.
Not / indeed / then / of this / robber-territory / thus / rightly / suppressed / it is
then this robber territory would not thus be rightly suppressed.

ye te hatāvasesakā bhavissanti, te pacchā rañño janapadaṃ viheṭhessanti.
who / those / survivors / they will be / those / afterwards / of the king / country / they will harass
Whoever will survive will harass the king's country afterwards.

api ca kho idaṃ saṃvidhānaṃ āgamma evam etassa dassu-khīlassa sammā samugghāto hoti.
however / and / indeed / this / arrangement / happened / thus / of this / robber-territory / rightly / suppressed / it is
However with the following policy in place the robber territory would be rightly suppressed.

tena hi bhavaṃ rājā ye bhoto rañño janapade ussahanti kasi-gorakkhe tesaṃ bhavaṃ rājā bīja-bhattaṃ anuppadetu,
well then / honourable / king / who / of the honourable / king / in the country / they try / cultivation-cattle breeding / to these / honourable / king / seed-rice / may he distribute
So, your majesty, to those in the honourable king's country who are engaged in agriculture or cattle raising, may your majesty distribute seeds and food;

ye bhoto rañño janapade ussahanti vaṇijjāya tesaṃ bhavaṃ rājā pābhataṃ anuppadetu,
who / of the honourable / king / in the country / they try / trade / to these / honourable / king / capital / may he distribute
to those in the honourable king's country who are engaged in trade, may your majesty distribute capital;

ye bhoto rañño janapade ussahanti rāja-porise tesaṃ bhavaṃ rājā bhatta-vetanaṃ pakappatu,
who / of the honourable / king / in the country / they try / king-service / to these / honourable / king / rice-wages / may he distribute
to those, your majesty, in the honourable king's country who are engaged in service to the king, may your majesty distribute food and wages;
te ca manussā sa-kamma-pasutā rañño janapadaṃ na viheṭhessanti, mahā ca rañño rāsiko bhavissati, khema-ṭṭhitā janapadā akaṇṭakā anuppīḷā
those / and / men / own-action-intent on / of the king / country / not / they will harass / great / and / of the king / accumulation / there will be / safe-stable / countries / not thieves / not oppressed
so, these people who are intent on their own business will not harass the king's country, and the king's revenue will be great, and the lands peaceful and stable, without thieves or oppression,

manussā ca mudā modamānā ure putte naccentā a-pāruta-gharā maññe viharissantī ti.
men / and / happy / rejoicing / on bosom / sons / dancing / not-veiled-house / I believe / they will live / (end-quote)
and I believe the people will be happy and rejoicing, dancing with their children in their laps, and will live in unlocked houses.'" [D.I.127-35 – *v.(Kūṭadanta).1,3-11*]

Passage 3

p. 150

jāte kho pana bhikkhave Vipassimhi kumāre, Bandhumato rañño paṭivedesuṃ: putto te deva jāto, taṃ devo passatu ti.
on the birth / indeed / monks / on Vipassi / prince / Bandhuma / to the king / they announced / son / to you / lord / born / him /lord / may you look / (end-quote)
Monks, when Prince Vipassi was born, they announced to King Bandhuma: "Lord, a son has been born to you. Please look at him."

addasā kho bhikkhave Bandhumā rājā Vipassī-kumāraṃ, disvā nemitte brāhmaṇe āmantāpetvā etad avoca:
saw / indeed / monks / Bandhuma / king / Vipassi-prince / having seen / sign / brahmins / having summoned / thus / he said
So, monks, King Bandhuma looked at Prince Vipassi, and on seeing him, he summoned his Brahmins skilled in divination, and said to them:

passantu bhonto nemittā brāhmaṇā kumāran ti.
May you see / sirs / sign / brahmins / prince / (end-quote)
Sirs, please look at the prince."

addasāsuṃ kho bhikkhave nemittā brāhmaṇā Vipassī-kumāraṃ, disvā Bandhumantaṃ rājānaṃ etad avocuṃ:
they saw / indeed / monks / sign / brahmins / Vipassi-prince / having seen / Bandhuma / king / this / they said
So, monks, the diviner brahmins looked at Prince Vipassi, and when they had done so, they said to King Bandhuma:

attamano deva hohi, mahesakkho te deva putto uppanno.
delighted / lord / may you be / superior / to you / lord / son / arisen
"Lord, may you be delighted; a superior son has been born to you.

sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhamma-rājā.
if / house / inhabits / king / he is / wheel-turning / righteous / dhamma-king
If he remains a householder, he will become a righteous, wheel-turning Dhamma-king.

sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammā sambuddho ti.
if / indeed / then / from home / to homelessness / he goes forth / arahant / he is / fully / enlightened / (end-quote)
But if he goes forth from home to homelessness, then he will be an arahant, a fully enlightened one."

atha kho bhikkhave Bandhumā rājā nemitte brāhmaṇe ahatehi vatthehi acchādāpetvā sabbakāmehi santappesi.
then / indeed / monks / Bandhuma / king / sign / brahmins / new / clothes / having caused to be clothed / with all desires / he satisfied
Then, monks, King Bandhuma had the diviner brahmins clothed in new clothes, and satisfied all their desires.

atha kho bhikkhave Bandhumā rājā Vipassissa kumārassa tayo pāsāde kārāpesi, ekaṃ vassikaṃ ekaṃ hemantikaṃ ekaṃ gimhikaṃ, pañca kāma-guṇāni upaṭṭhāpesi.
then / indeed / monks / Bandhuma / king / for Vipassi / for the prince / three / palaces / he had made / one / for the rainy season / one / for winter / one / for the summer / five / pleasure-strands / it is provided

Also, monks, King Bandhuma had three palaces built for Prince Vipassi, one for the rainy season, one for winter, and one for summer, and provided for him the five strands of sensual pleasure. [D.II.16,19,21 – *xiv.(Mahāpadāna).1.31,33,38*]

Exercise 19

English into Pali

p. 151

"O monks, I will teach you the doctrine having-a-raft-as-simile (bahubbīhi: raft-simile), for-the-purpose-of-crossing over, not (emphatic: no) for-the-purpose-of-keeping.

bhikkhave / desissāmi / vo / dhammaṃ / kulla-upamaṃ / nittharaṇa-atthāya / no / gahaṇa-atthāya

kullūpamaṃ vo bhikkhave dhammaṃ desissāmi nittharaṇatthāya no gahaṇatthāya.

Just like a man who-had-followed-a-road:

seyyatha-api / puriso / addhāna-magga-paṭipanno

seyyathāpi puriso addhānamaggapaṭipanno,

he might see a great flood-of-water, the nearer shore with-fear, with-danger, the further shore secure, without-danger,

so / passeyya / mahantaṃ / udaka-aṇṇavaṃ / orimaṃ / tīraṃ / sa-asaṅkaṃ / sa-(p)paṭibhayaṃ / pārimaṃ / tīraṃ / khemaṃ / a-(p)paṭibhayaṃ

so passeyya mahantaṃ udakāṇṇavaṃ, orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ,

and there might not be a boat or a causeway for going from hither across, - he would have (the thought) thus:

ca / assa / na / nāvā / santāraṇī / uttara-setu / vā / gamanāya / apārā / pāraṃ / tassa / assa / evam

na c' assa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya, tassa evam assa:

"Indeed this flood-of-water (is) great, and the nearer shore (is) with-fear, with-danger, the further shore secure, without-danger,

kho / ayaṃ / udaka-aṇṇavo / mahā / ca / orimaṃ / tīraṃ / sa-asaṅkaṃ / sa-(p)paṭibhayaṃ / pārimaṃ / tīraṃ / khemaṃ / a-(p)paṭibhayaṃ

ayaṃ kho mahā udakāṇṇavo, orimaṃ ca tīraṃ sāsaṅkaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ,

and there isn't a boat or a causeway for going from hither across.

ca / natthi / nāvā / vā / santāraṇī / uttarasetu / gamanāya / apārā / pāraṃ

natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.

What now if I, having collected grass-firewood-branches-and-foliage,

yaṃ / nū-na / ahaṃ / saṅkaḍḍhitvā / tiṇa-kaṭṭha-sākhā-palāsaṃ

yannūnāhaṃ tiṇakaṭṭhasākhāpalāsaṃ saṅkaḍḍhitvā,

having bound a raft, depending on that raft, should cross thither safely?"
bandhitvā / kullaṃ / nissāya / taṃ / kullaṃ / uttareyyan / pāraṃ / sotthinā / (iti)
kullaṃ bandhitvā taṃ kullaṃ nissāya, sotthinā pāraṃ uttareyyanti.

*Then, indeed (*kho*), (monks,) that man, having collected grass-firewood-branches-and-foliage,*
atha / kho / bhikkhave / so / puriso / saṅkaḍḍhitvā / tiṇa-kaṭṭha-sākhā-palāsaṃ
atha kho so bhikkhave puriso tiṇakaṭṭhasākhāpalāsaṃ saṅkaḍḍhitvā,

having bound a raft, depending on that raft, would cross thither safely.
bandhitvā / kullaṃ / nissāya / taṃ / kullaṃ / uttareyya / pāraṃ / sotthinā
kullaṃ bandhitvā taṃ kullaṃ nissāya, sotthinā pāraṃ uttareyya.

Crossed, gone-thither (past participles), he might have (the thought) thus:
uttiṇṇassa / pāraṃ-gatassa / tassa / assa / evaṃ
tassa uttiṇṇassa pāraṅgatassa evamassa:

"Indeed this raft (is) very useful (to me).
kho / ayaṃ / kullo / bahukāro / me
bahukāro kho me ayaṃ kullo.

What now if, having put ("mounted") this raft on my head, I should go away?"
yaṃ / nū-na / ahaṃ / āropetvā / imaṃ / kullaṃ / sīse / pakkameyyan / (iti)
yannūnāhaṃ imaṃ kullaṃ sīse āropetvā pakkameyyanti.

What do you think (of) that, monks?
kiṃ / maññatha / taṃ / bhikkhave
taṃ kiṃ maññatha bhikkhave.

Perhaps (api) that man thus-doing (-kārin, bahubbīhi*) (with reference) to that raft (loc.) would be doing-what-should-be-done (*nu*)?"*
api / so / puriso / evaṃ-kārī / tasmiṃ / kulle / kicca-kārī / assa / nu / (iti)

api nu so puriso evaṃkārī tasmiṃ kulle kiccakārī assāti?

*"Indeed not (*no h'*) this, sir (*bhante*)!" …*
hi / no / etaṃ / bhante
no h'etaṃ bhante.

In this connection, monks, that man, crossed, gone thither, might have (the thought) thus:
idha / bhikkhave / tassa / purisassa / pāraṅgatassa / assa / evam
idha bhikkhave tassa purisassa pāraṅgatassa evamassa:

"… What now (if), having lifted this raft on to (dry) land, I should go away (?)"
yaṃ / nū-na / ussādetvā / imaṃ / kullaṃ / thale / ahaṃ / pakkameyyan / (iti)
yannūnāhaṃ imaṃ kullaṃ thale ussādetvā pakkameyyanti.

Thus-doing, indeed, that man would be doing-what-should-be-done with (loc.) that raft.
evaṃ-kārī / kho / so / puriso / assa / kicca-kārī / tasmiṃ / kulle
evaṃkārī kho so puriso tasmiṃ kulle kiccakārī assa.

Likewise, indeed, monks, the doctrine is taught by me having-a-raft-as-simile, for-the-purpose-of-crossing over, not for-the-purpose-of-keeping.
evameva / kho / bhikkhave / dhammo / desito / mayā / kulla-upamo / nittharaṇ-atthāya / no / gahaṇ-atthāya
evameva kho bhikkhave kullūpamo mayā dhammo desito nittharaṇatthāya no gahaṇatthāya.

*By your (*vo*) learning (present participle, instrumental plural) the raft-simile, monks, even good mental phenomena (are) to be given up by you (*vo*), how much more so bad mental phenomena."*
vo / ājānantehi / kulla-upamaṃ / bhikkhave / api / dhammā / pahātabbā / vo / pageva / a-dhammā
kullūpamaṃ vo bhikkhave ājānantehi, dhammā pi vo pahātabbā, pageva adhammā. [M.I.134-5 – *xxii.(Alagaddūpama).13-4*]

Exercise 20

Passages for Reading

Passage 1

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atha kho bhikkhave Vipassī kumāro bahunnaṃ vassānaṃ bahunnaṃ vassa-satānaṃ bahunnaṃ vassa-sahassānaṃ accayena sārathiṃ āmantesi:
then / indeed / monks / Vipassi / prince / many / rains / many / rains-hundreds / many / rains-thousands / after the lapse of / charioteer / addressed
Then, monks, after many years, many hundreds of years, many thousands of years, Prince Vipassi addressed his charioteer:

yojehi samma sārathi bhaddāni bhaddāni yānāni, uyyāna-bhūmiṃ gacchāma bhūmiṃ dassanāyā ti.
harness / my dear / charioteer / very good / carriages / park-place / we go / place / to see / (end-quote)
"My dear charioteer, harness the very best carriages. We will go to the pleasure park to inspect it."

evaṃ devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojāpetvā Vipassissa kumārassa paṭivedesi:
yes / lord / (end-quote) / indeed / monks / charioteer / to Vipassi / to prince / having replied / very good / carriages / having harnessed / to Vipassi / to prince / he announced
Then, monks, the charioteer replied "Yes, lord" to Prince Vipassi, harnessed the very best carriages, and announced to him:

yuttāni kho te deva bhaddāni bhaddāni yānāni, yassa dāni kālaṃ maññasī ti.
yoked / indeed / your / lord / very good / carriages / of which / then / time / you deem / (end-quote)
"Lord, your very best carriages are harnessed. Now do as you wish."

atha kho bhikkhave Vipassī kumāro bhaddaṃ yānaṃ abhirūhitvā bhaddehi bhaddehi yānehi uyyāna-bhūmiṃ niyyāsi.
then / indeed / monks / Vipassi / prince / good / carriage / having mounted / with very good / carriages / to the park-place / he set out
Then, monks, Prince Vipassi mounted one of the very fine carriages and set out to the pleasure park with them.

addasā kho bhikkhave Vipassī kumāro uyyāna-bhūmiṃ niyyanto purisaṃ jiṇṇaṃ gopānasi-vaṅkaṃ bhoggaṃ daṇḍa-parāyaṇaṃ pavedhamānaṃ gacchantaṃ āturaṃ gata-yobbanaṃ.
he saw / indeed / monks / Vipassi / prince / park-place / going out to / man / aged / roof bracket-crooked / bent / stick-depending on / trembling / going / afflicted / gone-youth
While on his way to the pleasure park, Prince Vipassi saw a very old man, bent like a roof gable, leaning on a stick, tottering, afflicted, his youth gone.

disvā sārathiṃ āmantesi: ayam-pana samma sārathi puriso kiṃ kato, kesā pi 'ssa na yathā aññesaṃ, kāyo pi 'ssa na yathā aññesan ti.
having seen / charioteer / he addressed / this-then / my dear / charioteer / man / what / made / hair / and / his / not / like / others / body / and / his / not / like / others / (end-quote)
On seeing this, he asked his charioteer: "My dear charioteer, what happened to this man? His hair is not like other men's, and his body is not like other men's."

eso kho deva jiṇṇo nāmā ti.
this / indeed / lord / aged / called / (end-quote)
"Lord, this is called an aged man."

kim pan' eso samma sārathi jiṇṇo nāmā ti.
why / but / this / my dear / charioteer / aged / called / (end-quote)
"But, my dear charioteer, why is he called aged?"

eso kho deva jiṇṇo nāma: na dāni tena ciraṃ jīvitabbaṃ bhavissatī ti.
this / indeed / lord / aged / called / not / then / by which / for a long time / to live / he will be / (end-quote)
"Lord, he is called aged because he does not have long to live."

kiṃ pana samma sārathi aham pi jarā-dhammo jaraṃ anatīto ti.
what / but / my dear / charioteer / I / too / age-nature / age / not-passed / (end-quote)
"But, my dear charioteer, am I too of the nature to become old? Am I too not gone beyond old age?"

tvañ ca deva mayañ c' amhā sabbe jarā-dhammā jaraṃ anatītā ti.
you / and / lord / we / and / are / all / age-nature / age / not-passed / (end-quote)
"Lord, you and all of us are of the nature to become old; we have not gone beyond old age."

tena hi samma sārathi alan dān' ajja uyyāna-bhūmiyā, ito va antepuraṃ paccaniyyāhī ti.
well then / my dear / charioteer / enough / then / today / park-place / from here / just / inner palace / return / (end-quote)
"Well then, my dear charioteer, enough for today. Return from here to the inner palace."

evaṃ devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā tato va antepuraṃ paccaniyyāsi.
yes / lord / (end-quote) / indeed / monks / charioteer / to Vipassi / to prince / having replied / from there / just / inner palace / returned
"Yes, lord," the charioteer replied to Prince Vipassi, monks, and returned from there to the inner palace.

tatra sudaṃ bhikkhave Vipassī kumāro antepura-gato dukkhī dummano pajjhāyati:
there / even / monks / Vipassi / prince / inner palace-gone / unhappy / depressed / he is consumed with regret
Thus, monks, Prince Vipassi, having returned to the inner palace, was unhappy, depressed and consumed with regret, (saying):

dhir atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissatī ti.
fie / may it be / truly / friend / birth / called / in as much as / of birth / old age / will be manifest
"Fie upon this thing called birth, inasmuch as for one born old age will be manifest." [D.II.21-2 – *xiv.(Mahāpadāna).2.1-2*]

Passage 2

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evaṃ me sutaṃ. ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati Pubbārāme.
thus / by me / heard / one / time / Blessed One / at Savatthi / was abiding / in the Eastern Park
Thus have I heard. At one time the Blessed One was living at Savatthi in the Eastern Park.

tena kho pana samayena Vāseṭṭha-Bhāradvājā bhikkhūsu parivasanti bhikkhu-bhāvaṃ ākaṅkhamānā.
at this / indeed / then / time / Vasettha and Bharadvaja / among the monks / were living among / monk-becoming / hoping
And at this time, Vasettha and Bharadvaja, hoping to become monks, were living among them.

atha kho bhagavā sāyaṇha-samayaṃ paṭisallānā vuṭṭhito pāsādā orohitvā pāsāda-pacchāyāyaṃ abbhokāse caṅkamati.
then / indeed / the Blessed one / at evening-time / from seclusion / having arisen / from the mansion / having come down / mansion-shade / in the open air / he walks up and down
Then, when it was evening, the Blessed One rose from seclusion, came down from the mansion and was walking up and down in the open air in the mansion's shade.

addasā kho Vāseṭṭho bhagavantaṃ sāyanha-samayaṃ paṭisallānā vuṭṭhitaṃ pāsādā orohitvā pāsāda-pacchāyāyaṃ abbhokāse caṅkamantaṃ.
saw / indeed / Vasettha / the Blessed one / at evening-time / from seclusion / having arisen / from the mansion / having come down / mansion-shade / in the open air / walking up and down
Vasettha saw in the evening that the Blessed One had risen from seclusion, come down from the mansion and was walking up and down in the open air in the mansion's shade.

disvā Bhāradvājaṃ āmantesi: ayaṃ āvuso Bhāradvāja bhagavā sāyaṇha-samayaṃ paṭisallānā vuṭṭhito pāsādā orohitvā pāsāda-pacchāyāyaṃ abbhokāse caṅkamati.
having seen / Bharadvaja / addressed / this / friend / Bharadvaja / the Blessed one / at evening-time / from seclusion / having arisen / from the mansion / having come down / mansion-shade / in the open air / he walks up and down
On seeing this, he said to Bharadvaja: "Friend, Bharadvaja, the Blessed One has arisen from seclusion in the evening, come down from the mansion and is walking up and down in the open air in the mansion's shade.

āyām' āvuso Bhāradvāja yena bhagavā ten' upasaṅkamissāma.
come on / friend / Bharadvaja / towards / the Blessed one / to him / let us approach
Come on, friend Bharadvaja, let us approach the Blessed One.

app eva nāma labheyyāma bhagavato santikā dhammiṃ kathaṃ savaṇāyā ti.
perhaps / we may get / from the Blessed One / directly from / on the Dhamma / talk / for the hearing / (end-quote)
Perhaps, we might get to hear a talk on the Dhamma directly from the Blessed One."

evam āvuso ti kho Bhāradvājo Vāseṭṭhassa paccassosi.
yes / friend / (end-quote) / indeed / Bharadvaja / to Vasettha / replied
"Certainly, friend," Bharadvaja replied to Vasettha.

atha kho Vāseṭṭha-Bhāradvājā yena bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā bhagavantaṃ caṅkamantaṃ anucaṅkamiṃsu.
then / indeed / Vasettha and Bharadvaja / towards / Blessed one / to him / they approached / having approached / Blessed One / having greeted / Blessed One / walking up and down / they walked up and down with
Then Vasettha and Bharadvaja approached the Blessed One, greeted him and began walking up and down with him.

atha kho bhagavā Vāseṭṭhaṃ āmantesi:
then / indeed / Blessed one / Vasettha (and Bharadvaja) / addressed
The Blessed One addressed Vasettha and Bharadvaja:

tumhe khv' attha Vāseṭṭhā brāhmaṇa-jaccā brāhmaṇa-kulīnā brāhmaṇa-kulā agārasmā anagāriyaṃ pabbajitā.
you / indeed / you are / Vasettha (and Bharadvaja) / brahmin-born / brahmin-by clan / brahmin-bred / from home / to homelessness / have gone forth
"Vasettha and Bharadvaja, you are both born brahmins, from recognized brahmin families, raised as brahmins, and you have gone forth from the home life into homelessness.

kacci vo Vāseṭṭhā brāhmaṇā na akkosanti na paribhāsantī ti.
isn't it so? / you / Vasettha (and Bharadvaja) / the brahmins / not / abuse / not / defame / (end-quote)
Do not the brahmins abuse and defame you?"

taggha no bhante brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya no aparipuṇṇāyā ti.
certainly / us / reverend sir / the brahmins / abuse / defame / quite personal / with defame / full / not / not-full / (end-quote)
"Certainly, reverend sir, the brahmins abuse and defame us to and completely fill us with quite personal abuse."

yathākathaṃ pana vo Vāseṭṭhā brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya no aparipuṇṇāyā ti.
how / then / you / Vasettha (and Bharadvaja) / the brahmins / abuse / defame / yourselves / with defame / full / not / not-full / (end-quote)
"How then, Vasettha and Bharadvaja, do the brahmins abuse and defame you to the point that you are completely full of abuse?"

brāhmaṇā bhante, evam āhaṃsu:
the brahmins / reverend sir / thus / say
"Reverend sir, the brahmins, say this:

brāhmaṇo va seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇo va sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇā va sujjhanti no abrāhmaṇā;
brahmin / just / best / caste / inferior / other / caste / brahmin / just / best / caste / inferior / other / caste / brahmin / just / best / caste / inferior / other / caste
'The brahmin caste is the best, others are inferior; the brahmin caste is fair, others are dark; brahmins are purified, non-brahmins are not;

brāhmaṇā va brahmuno puttā orasā mukhato jātā Brahmā-jā Brahmā-nimmitā Brahmā-dāyādā.
brahmins / just / of Brahma / sons / legitimate / from the mouth / born / Brahma-born / Brahma-created / Brahma-heirs
only brahmins are the legitimate sons of Brahma, sprung from his mouth, born from Brahma, created by Brahma, heirs of Brahma.

te tumhe seṭṭhaṃ vaṇṇaṃ hitvā hīnam attha vaṇṇaṃ ajjhupagatā, yadidaṃ muṇḍake samaṇake ibbhe kaṇhe bandhu-pād-āpacce ti.
those / you / best / caste / having abandoned / inferior / you are / caste / reached / that is / shaven-headed / recluses / servants / dark / kinsman(Brahma)-foot-offspring / (end-quote)
You have abandoned the best caste and have joined an inferior caste, that is the shaven-headed recluses, these servile, dark, offspring from Brahma's foot.'

evaṃ kho no bhante brāhmaṇā akkosanti … ti.
thus / indeed / us /reverend sir / the brahmins / abuse / (end-quote)
Thus, reverend sir, do the brahmins abuse us."

taggha vo Vāseṭṭhā brāhmaṇā porāṇaṃ asarantā evam āhaṃsu.
certainly / you / Vasettha (and Bharadvaja) / the brahmins / ancient tradition / not remembering / thus / they say
"Then certainly, Vasettha and Bharadvaja, the brahmins saying thus are not remembering their ancient tradition.

dissanti kho pana Vāseṭṭhā brāhmaṇānaṃ brāhmaṇiyo gabbhiniyo pi vijāyamāna pi, te ca brāhmaṇā yoni-jā va samānā evam āhaṃsu.
they are seen / indeed / then / Vasettha (and Bharadvaja) / of brahmins / brahmin women / pregnant / too / giving birth / too / these / and / brahmins / womb-born / yet / same / thus / they said
Indeed, Vasettha and Bharadvaja, wives of brahmins are also seen pregnant and giving birth, and yet these brahmins similarly born from a womb said thus.

te brahmāṇañ c' eva abbhācikkhanti musā ca bhāsanti bahuñ ca apuññaṃ pasavanti.
they / Brahma / and / just / they slander / false / and / they speak / much / and / demerit / they earn
They slander Brahma and speak falsely and earn much demerit.

cattāro' me Vāseṭṭhā vaṇṇā, khattiyā brāhmaṇā vessā suddā.
four / these / Vasettha (and Bharadvaja) / castes / noble / brahmin / merchants / workers
There are, Vasettha and Bharadvaja, these four castes: the nobles, the brahmins, the merchants, and the workers.

khattiyo pi kho Vāseṭṭhā, idh' ekacco pāṇ-ātipātī hoti, adinn-ādāyī hoti, kāmesu micch-ācārī hoti, musā-vādī hoti, pisuṇā-vāco hoti, pharusā-vāco hoti, sampha-ppalāpī hoti, abhijjhālū hoti, vyāpanna-citto hoti, micchā-diṭṭhi hoti.
noble / too / indeed / Vasettha (and Bharadvaja) / here / someone / living beings-slayer / is / what is not given-taker / is / in sensual pleasures / wrong-conduct / is / false-speech / is / malicious-speech / harsh-speech / gossip-nonsense / is / covetous / is / malevolent-mind / is / wrong-view / is
Vasettha and Bharadvaja, some noble too is one who slays living beings, takes what is not given, indulges in sexual misconduct, speaks falsely,

speaks maliciously, speaks harshly, indulges in idle chatter, is covetous, with a malevolent mind, or one with wrong view.

brāhmaṇo pi kho Vāseṭṭhā, pe. vesso pi. pe. suddo pi. pe. micchā-diṭṭhī hoti.
brahmin / too / indeed / Vasettha (and Bharadvaja) / etc. / merchant / too / etc. / worker / too / etc. / wrong-view / is
Vasettha and Bharadvaja, some brahmin too … merchant too … worker too is … one with wrong view.

khattiyo pi kho Vāseṭṭhā, idh' ekacco pāṇ-ātipātī paṭivirato hoti, adinn-ādānā paṭivirato hoti, pe. suddo pi. pe. sammādiṭṭhi hoti.
noble / too / indeed / Vasettha (and Bharadvaja) / here / someone / living beings-slayer / / one having abstained / is / what is not given-taker / one having abstained / is
Vasettha and Bharadvaja, some noble too is one who abstains from slaying living beings, abstains from taking what is not given, … one with right view.

imesu kho Vāseṭṭhā catusu vaṇṇesu evaṃ ubhaya-vokiṇṇesu vattamānesu kaṇha-sukkesu dhammesu viññū-garahitesu c' eva viññū-ppasatthesu ca yad ettha brāhmaṇā evam āhaṃsu: brāhmaṇo va seṭṭho vaṇṇo. pe. Brahmā-dāyāda ti, taṃ tesaṃ viññū n-ānujānanti.
among these / indeed / Vasettha (and Bharadvaja) / four / castes / thus / both-mixed / existing / dark-bright / qualities / wise ones-blamed / and / just / wise ones-praised / and / which / here / bramins / thus / said / bramins / just / best / caste / etc. / Brahma-heir / (end-quote) / which / of these / the wise ones / not-allow
Thus since both dark and bright qualities, blamed or praised by the wise, are here mixed among these four castes, the wise do not accept what the brahmins say, that is, that the brahmins are the best caste … the heirs of Brahma.

taṃ kissa hetu.
that / what is / cause
Why is that?

imesaṃ hi Vāseṭṭhā catunnaṃ vaṇṇānaṃ yo hoti bhikkhu arahaṃ khīṇ-āsavo
from these / indeed / Vasettha (and Bharadvaja) / four / castes / anyone / is / monk / arahant / eliminated-taint
Vasettha and Bharadvaja, anyone from these four castes who is a monk, an arahant with the taints eliminated,

vusitavā kata-karaṇīyo ohita-bhāro anuppatta-sadattho parikkhīṇa-bhava-saṃyojano samma-d-aññā-vimutto,
having lived properly / done-to be done / having put down-burden / attained-true goal / destroyed-becoming-fetter / right-knowledge-liberated
who has lived properly, done what had to be done, having put down the burden, attained the true goal, destroyed the fetter of becoming, and been liberated through perfect knowledge,

so tesaṃ aggam akkhāyati dhammen' eva no adhammena.
he / among these / end / is proclaimed / by Dhamma / just / not / by non-Dhamma
he is proclaimed the foremost among these by means of Dhamma and not of non-Dhamma.

dhammo hi Vāseṭṭhā seṭṭho jan' etasmiṃ diṭṭhe c' eva dhamme abhisamparāyañ ca.
Dhamma / for / Vasettha (and Bharadvaja) / best / generation / in this / in this very life *(diṭṭh' eva dhamme)* / and / in the future / and
For, Vasettha and Bharadvaja, Dhamma is the very best in this generation both in this very life and in the future.

hoti kho so Vāseṭṭhā samayo yaṃ kadā ci karaha ci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati.
there is / indeed / this / Vasettha (and Bharadvaja) / time / which / at any time / at some time / of long / time / after the lapse of / this / world / dissolves
There comes a time, Vasettha and Bharadvaja, when, at some time after a long period of time, this world dissolves.

saṃvaṭṭamāne loke yebhuyyena sattā ābhassara-saṃvaṭṭanikā honti.
on the dissolving / world / mostly / beings / world of radiance-involving / are
As the world dissolves, beings are mostly born in the world of radiance.

te tattha honti mano-mayā pīti-bhakkhā sayam-pabhā antalikkha-carā subha-ṭṭhāyino, ciraṃ dīgham addhānaṃ tiṭṭhanti.
they / there / there are / mind-made / rapture-feeding on / self-luminous / sky-moving / lustre-remaining / for a long time / long / period / they stay
And there they are, mind-made, feeding on rapture, self-luminous, moving through the sky, lustrous, and they stay that way for a very long time.

hoti kho so Vāseṭṭhā samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati.
there is / indeed / this / Vasettha (and Bharadvaja) / time / which / at any time / at some time / of long / time / after the lapse of / this / world / evolves
But it happens, Vasettha and Bharadvaja, when, at some time after a long period of time, this world evolves.

vivaṭṭamāne loke yebhuyyena sattā ābhassara-kāyā cavitvā itthattaṃ āgacchanti.
on the evolving / world / mostly / beings / world of radiance-group / having fallen / in this world / they come
As the world evolves, beings mostly pass away from the world of radiance and are reborn in this world.

te ca honti mano-mayā pīti-bhakkhā sayam-pabhā antalikkha-carā subha-ṭṭhāyino, ciraṃ dīgham addhānaṃ tiṭṭhanti.
they / and / there are / mind-made / rapture-feeding on / self-luminous / sky-moving / lustre-remaining / for a long time / long / period / they stay
And there they are, mind-made, feeding on rapture, self-luminous, moving through the sky, lustrous, and they stay that way for a very long time.

ekodakībhūtaṃ kho pana Vāseṭṭhā tena samayena hoti andhakāro andhakāra-timisā.
consisting entirely of water / indeed / then / Vasettha (and Bharadvaja) / at this / time / there is / darkness / darkness-darkness
At this time, Vasettha and Bharadvaja, the world consisted entirely of water and there was darkness, complete and utter darkness.

na candima-suriyā paññāyanti, na nakkhattāni tāraka-rūpāni paññāyanti, na rattin-divā paññāyanti, na mās-aḍḍha-māsā paññāyanti, na utu-saṃvaccharā paññāyanti, na itthi-pumā paññāyanti. sattā sattā tv' eva saṅkhyaṃ gacchanti.
not / moon-sun / they appear / not / constellations / star-forms / they appear / not / nights-days / they appear / not / months-half-months / not / seasons-years / they appear / not / women-men / they appear / beings / beings / simply / they are conceived as
No sun and moon appeared, no light of the stars and constellations, no days and nights, no months and fortnights, no seasons and years, no women and men; beings were simply conceived as beings.

atha kho tesaṃ Vāseṭṭhā sattānaṃ kadā ci karaha ci dīghassa addhuno accayena rasā-paṭhavī udakasmiṃ samatāni. seyyathā pi nāma payaso tattassa nibbāyamānassa upari santānakaṃ hoti, evam eva pāturahosi.
then / indeed / for these / Vasettha (and Bharadvaja) / for beings / at any time / at some time / of long / time / after the lapse of / savoury-earth / in water / evenness / just as / too / indeed / of milk / hot / cooling / upon / film / there is / thus / just / was manifest
And then, Vasettha and Bharadvaja, at some time after a long period of time, savoury earth spread out evenly over the water for these beings, and this was manifest just like a film that appears on hot milk as it cools down.

sā ahosi vaṇṇa-sampannā gandha-sampannā rasa-sampannā, seyyathā pi nāma sampannaṃ vā sappi, sampannaṃ vā navanītaṃ, evaṃ-vaṇṇā ahosi; seyyathā pi nāma khuddaṃ madhu aneḷakaṃ evam-assādā ahosi.
it / was / colour-endowed / smell-endowed / taste-endowed / just as / too / indeed / endowed / or / ghee / endowed / or / butter / of such-colour / it was / just as / too / indeed / wild honey / sweet / pure / of such-taste / it was
It was endowed with colour, smell, and taste; it was the colour of ghee or butter, and it had a taste like the sweetness of pure wild honey.

atha kho Vāseṭṭhā aññataro satto lola-jātiko, ambho kim ev' idaṃ bhavissatī ti, rasa-paṭhaviṃ aṅguliyā sāyi.
then / indeed / Vasettha (and Bharadvaja) / a certain / being / fickle-nature / hey! / what / just / this / it will be / (end-quote) / savoury-earth / with finger / tasted
Then, Vasettha and Bharadvaja, a certain being of a fickle nature said to himself, 'Hey! What can this be?', and tasted the savoury earth with his finger.

tassa rasa-paṭhaviṃ aṅguliyā sāyato acchādesi, taṇhā c' assa okkami.
to him / savoury-earth / with finger / tasting / it pleased / craving / and / to him / it arose within
And this one tasting the savoury earth with his finger was pleased, and craving arose within him.

aññatare pi kho Vāseṭṭhā sattā tassa sattassa diṭṭh-ānugatiṃ āpajjamānā rasa-paṭhaviṃ aṅguliyā sāyiṃsu.
certain / too / indeed / Vasettha (and Bharadvaja) / beings / to that / being / seeing-following after / getting into / savoury-earth / with finger / they tasted
So certain other beings following on from seeing the other also tasted the savoury earth with their fingers.

tesaṃ rasa-paṭhaviṃ aṅguliyā sāyataṃ acchādesi, taṇhā ca tesaṃ okkami.
to these / savoury-earth / with finger / tasting / it pleased / craving / and / to them / it arose within
And these ones tasting the savoury earth with their fingers were pleased, and craving arose within them.

atha kho te Vāseṭṭhā sattā rasa-paṭhaviṃ hatthehi ālumpa-kārakaṃ upakkamiṃsu paribuñjituṃ.
then / indeed / these / Vasettha (and Bharadvaja) / beings / savoury-earth / with hands / piece-making / they began / to eat
Then, Vasettha and Bharadvaja, these beings began to eat the savoury earth by breaking pieces with their hands.

yato kho Vāseṭṭhā sattā rasa-paṭhaviṃ hatthehi ālumpa-kārakaṃ upakkamiṃsu paribhuñjituṃ atha tesaṃ Vāseṭṭhā sattānaṃ sayam-pabhā antaradhāyi.
since / indeed / Vasettha (and Bharadvaja) / beings / essence-earth / with hands / piece-making / they began / to eat / then / to these / Vasettha (and Bharadvaja) / beings / self / luminosity / disappeared
And since they did this, Vasettha and Bharadvaja, these beings lost their self-luminosity.

sayam-pabhāya antarahitāya candima-suriyā pāturahesuṃ.
self-luminosity / with the disappearance / moon-sun / were manifest
And when their self-luminosity was lost, the sun and moon became manifest;

candima-suriyesu pātubhutesu, nakkhattāni tārakārūpāni pāturahesuṃ.
with moon-sun / with the manifestation / constellations / stars / were manifest
with the manifestation of the sun and moon, constellations and stars became manifest;

nakkhattesu tārakārūpesu pātubhutesu, rattin-divā paññāyiṃsu.
with constellations / with stars / with the manifestation / night-day / they appeared
with the manifestation of the constellations and stars, night and day appeared;

rattin-divesu paññāyamānesu, mās-addha-māsā paññāyiṃsu.
with night-days / with appearing / months-half-months / they appeared
with the appearance of night and day, months and fortnights appeared;

mās-addha-māsesu paññāyamānesu, utu-saṃvaccharā paññāyiṃsu.
with months-half-months / with appearing / seasons-years / they appeared
with the appearance of months and fortnights, seasons and years appeared;

ettāvatā kho Vāseṭṭhā ayaṃ loko puna vivaṭṭo hoti.
to that extent / indeed / Vasettha (and Bharadvaja) / this / world / then / evolved / it is
To that extent, Vasettha and Bharadvaja, this world evolved.” [D.III.80-6 – *xxvii.(Aggañña).1-7,10-12*]

Exercise 20

English into Pali

p. 167

At that time Vesālī (was) powerful and prosperous.
(kho pana) tena / samayena / Vesālī / hoti / iddhā / ca (eva) / phitā (ca)
tena kho pana samayena Vesālī iddhā c'eva hoti phitā ca

The geisha Ambapālī was (hoti) beautiful, lovely, endowed with the highest beauty-of-complexion.
gaṇika / Ambapālī / hoti / abhirūpā / dassanīyā / samannāgatā / paramāyā / vaṇṇa-pokkharatāya
Ambapālī ca gaṇikā abhirūpā hoti dassanīyā paramāya vaṇṇapokkharatāya samannāgatā,

(She was) skilled in dancing and singing and instrumental music.
padakkhiṇā / nacce / ca / gīte / ca / vādite (ca)
padakkhiṇā nacce ca gīte ca vādite ca,

Visited by (use genitive) aspiring men (she) went (present time) for a night for fifty (kahāpaṇas);
abhisaṭā / atthikānaṃ (atthikānaṃ) / manussānaṃ / gacchati.(ca) / rattiṃ / paññāsāya
abhisaṭā atthikānaṃ atthikānaṃ manussānaṃ paññāsāya ca rattiṃ gacchati;

and through her Vesālī appeared (present tense) beautiful in still greater measure (ablative).
ca / tāya / Vesālī / upasobhati / bhiyyoso-mattāya
tāya ca Vesālī bhiyyosomattāya upasobhati.

Then (add kho) a burgher of Rājagaha went (aorist) to Vesālī on (ins.) some business.
atha kho / negamo / Rājagahako / agamāsi / Vesāliṃ / kenaci-(d)-eva / karaṇīyena
atha kho Rājagahako negamo Vesāliṃ agamāsi kenacideva karaṇīyena.

He saw Vesālī powerful and prosperous, and the geisha Ambapālī, and through her Vesālī appearing beautiful in still greater measure.
(negamo Rājagahako) / addasā (kho) / Vesāliṃ / iddhaṃ / ca (eva) / phitaṃ / ca / gaṇikaṃ / Ambapāliñca / ca / tāya / Vesāliṃ / upasobhantiṃ / bhiyyoso-mattāya

addasā kho Rājagahako negamo Vesāliṃ iddhañc'eva phitañca Ambapāliñca gaṇikaṃ, tāya ca Vesāliṃ bhiyyosomattāya upasobhantiṃ.

Then (add kho) the burgher returned to Rajagaha.
atha (kho) / negamo / paccāgañchi / Rājagahaṃ
atha kho negamo Rājagahaṃ paccāgañchi.

He approached the king, Māgadha Seniya Bimbisāra, and having approached he said this to the king:
upasaṅkami (yena tena) / rājā / Māgadho / Seniyo / Bimbisāro / upasaṅkamitvā / avoca / etad / rājānaṃ (Māgadhaṃ Seniyaṃ Bimbisāraṃ)
yena rājā Māgadho Seniyo Bimbisāro ten' upasaṅkami, upasaṅkamitvā rājānaṃ māgadhaṃ seniyaṃ bimbisāraṃ etad avoca:

"Vesālī, O king, (is) powerful and prosperous, etc., and through her Vesālī appears beautiful in still greater measure.
Vesālī / deva / iddhā / ca (eva) / phitā (ca) / …pe… / ca / tāya / Vesālī / upasobhati / bhiyyoso-mattāya
Vesālī, deva, iddhā c'eva phitā ca …pe… tāya ca Vesālī bhiyyosomattāya upasobhati.

(It would be) good, O king, (if) we too were to establish (optative of causative of u(d)-(ṭ)ṭhā: vuṭṭhāpeyy-*) a geisha!"*
sādhu / deva / mayaṃ / pi / vuṭṭhāpessāmā / gaṇikaṃ / (ti)
sādhu, deva, mayampi gaṇikaṃ vuṭṭhāpessāmā"ti.

"Then (tena hi), I say, find out a girl whom you would establish (as) geisha!"
tena hi / bhaṇe / jānātha / kumāriṃ (tādisiṃ) / yaṃ / tumhe / vuṭṭhāpeyyāthā / gaṇikaṃ / (ti)
tena hi, bhaṇe, tādisiṃ kumāriṃ jānātha yaṃ tumhe gaṇikaṃ vuṭṭhāpeyyāthā ti.

Just at that time in Rājagaha there was (hoti) a girl named Sālavatī, beautiful, lovely, endowed with the highest beauty-of-complexion.
(kho) pana / tena samayena / Rājagahe / hoti / kumārī / nāma / Sālavatī / abhirūpā / dassanīyā / samannāgatā / paramāya vaṇṇa-pokkharatāya
tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā.

Then the burger established the girl Sālavatī as geisha.
atha (kho) / negamo / vuṭṭhāpesi / kumāriṃ / Sālavatiṃ / gaṇikaṃ
atha kho negamo Sālavatiṃ kumāriṃ gaṇikaṃ vuṭṭhāpesi.

Then Sālavatī soon became skilled in dancing, singing, and instrumental music.

atha kho / Sālavatī (gaṇikā) / na cirassa (eva) / ahosi / padakkhiṇā / nacce (ca) / gīte / ca / vādite (ca)
atha kho Sālavatī gaṇikā na cirass'eva padakkhiṇā ahosi nacce ca gīte ca vādite ca,

Visited by aspiring men she went (present tense) for a night for a hundred.
abhisaṭā / atthikānaṃ (atthikānaṃ) / manussānaṃ / gacchati.(ca) / rattiṃ / patisatena
abhisaṭā atthikānaṃ atthikānaṃ manussānaṃ paṭisatena ca rattiṃ gacchati.

Then Sālavatī soon became pregnant.
atha kho / Sālavatī (gaṇikā) / na cirassa (eva) / ahosi / gabbhinī
atha kho Sālavatī gaṇikā na cirass'eva gabbhinī ahosi.

Then Sālavatī thought: "A pregnant woman (is) displeasing to men.
atha kho / Sālavatiyā (gaṇikāya) / etad ahosi / gabbhinī / itthī (kho) / amanāpā / purisānaṃ
atha kho Sālavatiyā gaṇikāya etad ahosi: itthī kho gabbhinī purisānaṃ amanāpā.

If anyone knows (future) I am pregnant (direct speech) all my entertainment will be eliminated.
sace / koci / jānissati / maṃ (Sālavatī gaṇikā) / gabbhinī (ti) / sabbo / me / sakkāro / bhañjissati
sace maṃ koci jānissati Sālavatī gaṇikā gabbhinīti, sabbo me sakkāro bhañjissati.

What now (if) I were to announce that I am ill (direct speech)?"
yaṃ-nū-(n)-āhaṃ / paṭivedeyyan / gilānaṃ / ti
yaṃnūnāhaṃ gilānaṃ paṭivedeyyan ti.

*Then Sālavatī ordered the porter: "Porter, I say, don't let any man enter (*ma *with aorist 3rd person), (he) who asks (about) me you must inform that I am ill."*
atha kho / Sālavatī (gaṇikā) / āṇāpesi / dovārikaṃ / dovārika / bhaṇe / mā / pāvisi / koci / puriso / yo (ca) / pucchati / maṃ / paṭivedehī / gilānā (ti) / ti
atha kho Sālavatī gaṇikā dovārikaṃ āṇāpesi: mā, bhaṇe dovārika, koci puriso pāvisi. yo ca maṃ pucchati, gilānā ti paṭivedehī ti.

"Yes, lady," assented the porter to Sālavatī the geisha.
evaṃ / ayye (ti) (kho) / so / dovāriko / paccassosi / Sālavatiyā / gaṇikāya
evaṃ, ayye ti kho so dovāriko Sālavatiyā gaṇikāya paccassosi. [Vin.I.268-9 – Vinaya / Mahāvagga / Dutiyo bhāgo / 8 Cīvarakkhandhakaṃ 1-5 (202 Jīvakavatthu)]

Exercise 21

Passages for Reading

Passage 1

p. 176

evaṃ vutte bhante Pūraṇo Kassapo maṃ etad avoca:
thus / said / venerable sir / Pūraṇa Kassapa / to me / this / spoke
When this was said, venerable sir, Purana Kassapa said to me:

karato kho mahārāja kārayato chindato chedāpayato pacato pācayato socayato socāpayato kilamayato kilamāpayato phandayato phandāpayato
by one who harms / indeed / great king / by one who causes to be harmed / by one who cuts / by one who causes to be cut / by one who burns / by one who causes to be burnt / by one who brings grief / by one who causes one to bring grief / by one who makes weary / by one who causes one to make weary / by one who makes tremble / by one who causes one to make tremble
"Your majesty, by one who harms, cuts, burns, brings grief, makes weary, or causes terror, or instigates others to do likewise;

pāṇam atipātāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato paradāraṃ gacchato musā bhaṇato, karoto na karīyati pāpaṃ.
living being / by one who causes to kill / not given / by one who causes to take / breach / by one who cuts / plunder / by one who carries off / burglary / by the doer / in ambush / by one who stands / to another's wife / by one who goes / falsely / by one who speaks / by the doer / not / is done / evil
by one who causes killing, or who breaks and enters in order to steal, or carries off plunder, or commits burglary, or lies in ambush, or commits adultery, or speaks falsely; by the doer of all these no evil is committed.

khura-pariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe eka-maṃsa-khalaṃ eka-maṃsa-puñjaṃ kareyya,
by the razor-end / if / too / by the wheel / which / on this / earth / living beings / single-flesh-threshing / single-flesh-heap / one would make
And if, with a razor-sharp wheel, one made the living beings on this earth, one single threshing and heap of flesh,

n' atthi tato-nidānaṃ pāpaṃ, n' atthi pāpassa āgamo.
not / there is / thence-cause / evil / not / there is / to evil / coming
there is no evil caused by that, no evil has come.

dakkhiṇañ ce pi Gaṅgā-tīraṃ āgaccheyya hananto ghātento chindanto chedāpento pacanto pācento,
south / if / too / Ganges-bank / one would come / killing / slaying / cutting / causing to be cut / burning / causing to be burnt
And if one came along the south bank of the Ganges, killing, slaying, cutting, causing to be cut, burning, and causing to be burnt,

n' atthi tato-nidānaṃ pāpaṃ, n' atthi pāpassa āgamo.
not / there is / thence-cause / evil / not / there is / to evil / coming
there is no evil caused by that, no evil has come.

uttarañ ce pi Gaṅgā-tīraṃ gaccheyya dadanto dāpento yajanto yajāpento,
north / if / too / Ganges-bank / one would go / giving / causing to be given / sacrificing / causing to be sacrificed
And if one went along the north bank of the Ganges, giving, causing to be given, sacrificing, and causing to be sacrificed,

n' atthi tato-nidānaṃ puññaṃ, n' atthi puññassa āgamo.
not / there is / thence-cause / merit / not / there is / to merit / coming
there is no merit caused by that, nor coming to merit.

dānena damena saṃyamena sacca-vajjena n' atthi puññaṃ, n'atthi puññassa āgamo ti.
by giving / by restraint / by self-control / by truth-telling / not / there is / merit / not / there is / to merit / coming / (end-quote)
There is no merit, nor coming to merit, through giving, restraint, self-control, or telling the truth.

itthaṃ kho me bhante Pūraṇo Kassapo sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi.
in this way / indeed / to me / venerable sir / Purana Kassapa / visible here and now / asceticism-fruit / asked / same / absence of morally significant action / he explained
Thus, Venerable Sir, when asked in the same way by me about the fruits of the ascetic life, Purana Kassapa explained the absence of morally significant action. [D.I.52-3 – ii.(*Sāmaññaphala).17-18*]

Passage 2

p. 177

atha kho te Vāseṭṭhā sattā rasa-paṭhaviṃ paribhuñjantā taṃ-bhakkhā tad-āhārā ciraṃ dīgham addhānaṃ aṭṭhaṃsu.
then / indeed / these / Vasettha (and Bharadvaja) / beings / essence-earth / eating / this-feeding / that-food / for a long time / long / period / they stayed
Then, Vasettha and Bharadvaja, these beings remained eating this earth-essence and feeding on it as their food for a very long time.

yathā yathā kho te Vāseṭṭhā sattā rasa-paṭhaviṃ paribhuñjantā taṃ-bhakkhā tad-āhārā ciraṃ dīgham addhānaṃ aṭṭhaṃsu,
just as / indeed / these / Vasettha (and Bharadvaja) / beings / essence-earth / relishing / this-feeding on / that-food / for a long time / long / period / they remained
And, Vasettha and Bharadvaja, just as these beings remained relishing this earth-essence and feeding on it as their food for a very long time,

tathā tathā tesaṃ sattānaṃ kharattañ c' eva kāyasmiṃ okkami, vaṇṇa-vevaṇṇatā ca paññāyittha.
just so / to these / to the beings / roughness / and / just / in the body / developed / colour-discolouration / and / was discerned
just so a coarseness developed in their bodies and good and bad-looking appeared.

ek' idaṃ sattā vaṇṇavanto honti, ek' idaṃ sattā dubbaṇṇā.
some / here / beings / beautiful / were / some / here / beings / ugly
Some of the beings here were beautiful and others ugly,

tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti.
there / who-ever / beings / beautiful / these / ugly / beings / they despise
and those beings that were beautiful despised the ugly ones, thinking,

mayam etehi vaṇṇavantatarā, amheh' ete dubbaṇṇatarā ti.
we / than these / more beautiful / than us / these / uglier / (end-quote)
"We are more beautiful than them; they are uglier than us."

tesaṃ vaṇṇ-ātimāna-paccayā mān-ātimāna-jātikānaṃ rasa-paṭhavī antaradhāyi.
for those / colour-conceit-condition / for pride-conceit-natured / essence-earth / disappeared
Due to the arrogance of beauty, the earth-essence disappeared for those who were proud and conceited by nature.

rasāya paṭhaviyā antarahitāya sannipatiṃsu, sannipatitvā anutthuniṃsu, aho rasaṃ, aho rasan ti.
on the essence / on the earth / on the disappearance / they assembled / having assembled / they lamented / oh / taste / oh / taste / (end-quote)
On account of the disappearance of the earth-essence, they assembled together, and lamented, "Oh, the taste! Oh, the taste."
tad etarahi pi manussā kiñ cid eva sādhu rasaṃ labhitvā evam āhaṃsu, aho rasaṃ, aho rasan ti.
so / now / too / people / whatever / surely / good / taste / having received / thus / they say / oh / taste / oh / taste / (end-quote)
So even now, people say on obtaining any good taste, "Oh, the taste! Oh, the taste!"

tad eva porāṇaṃ aggaññaṃ akkharaṃ anupatanti, na tv ev' assa atthaṃ ājānanti.
so / surely / ancient tradition / primary / expression / they follow / not / but / even / of it / meaning / they understand
and they follow an ancient primeval tradition without even understanding its meaning.

atha kho tesaṃ Vāseṭṭhā sattānaṃ rasāya pathaviyā antarahitāya bhūmi-pappaṭako pāturahosi.
then / indeed / to these / Vasettha (and Bharadvaja) / beings / of the essence / of the earth / on the disappearance / earth-fungus / was manifest
Then, Vasettha and Bharadvaja, on the disappearance of the earth-essence, an earth fungus appeared to these beings,

seyyathā pi nāma ahicchattako, evaṃ evaṃ pāturahosi.
just as / too / indeed / mushroom / thus / was manifest
in the same way that a mushroom appears.

so ahosi vaṇṇa-sampanno gandha-sampanno rasa-sampanno.
it / was / colour-endowed / smell-endowed / taste-endowed /
It was endowed with colour, smell, and taste;

seyyathā pi nāma sampannaṃ vā sappi sampannaṃ vā navanītaṃ, evaṃ-vaṇṇo ahosi.
just as / too / indeed / endowed / or / ghee / endowed / or / butter / of such-colour / it was
it was the colour of ghee or butter,

seyyathā pi nāma khuddaṃ madhu aneḷakaṃ, evam-assādo ahosi.
just as / too / indeed / wild honey / sweet / pure / of such-taste / it was
and it had a taste like the sweetness of pure wild honey.

atha kho te Vāseṭṭhā sattā bhūmi-pappaṭakaṃ upakkamiṃsu paribhuñjituṃ.
then / indeed / these / Vasettha (and Bharadvaja) / beings / earth-fungus / they began / to eat
So, Vasettha and Bharadvaja, these beings began to eat the earth-fungus,

te taṃ paribhuñjantā taṃ-bhakkhā tad-āhārā ciraṃ dīghaṃ addhānaṃ aṭṭhaṃsu.
these / this / relishing / this-feeding on / this-food / for a long time / long period / they remained
and, relishing it they remained feeding on this food for a very long time.

yathā yathā kho te Vāseṭṭhā sattā bhūmi-pappaṭakaṃ paribhuñjantā taṃ-bhakkhā tad-āhārā ciraṃ dīghaṃ addhānaṃ aṭṭhaṃsu,
just as / indeed / these / Vasettha (and Bharadvaja) / beings / earth-fungus / relishing / this-feeding on / that-food / for a long time / long period / they remained
And, Vasettha and Bharadvaja, just as these beings remained relishing this earth-fungus and feeding on it as their food for a very long time,

tathā tathā tesaṃ sattānaṃ bhiyyoso mattāya kharattañ c'eva kāyasmiṃ okkami, vaṇṇa-vevaṇṇatā ca paññāyittha.
just so / to these / to the beings / more / by measure / roughness / and / just / in the body / developed / colour-discolouration / and / were discerned
just so an even greater measure of coarseness developed in their bodies and good and bad-looking appeared.

ek' idaṃ sattā vaṇṇavanto honti, ek'idaṃ sattā dubbaṇṇā.
some / here / beings / beautiful / were / some / here / beings / ugly
Some of the beings here were beautiful and others ugly,

tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti.
there / who-ever / beings / beautiful / these / ugly / beings / they despise
and those beings that were beautiful despised the ugly ones, thinking,

mayam etehi vaṇṇavantatarā, amheh' ete dubbaṇṇatarā ti.
we / than these / more beautiful / than us / these / uglier / (end-quote)
"We are more beautiful than them; they are uglier than us."

tesaṃ vaṇṇ-ātimāna-paccayā mān-ātimāna-jātikānaṃ bhūmi-pappaṭako antaradhāyi.
for those / colour-conceit-condition / for pride-conceit-natured / earth-fungus / disappeared
Due to the arrogance of beauty, the earth-fungus disappeared for those who were proud and conceited by nature.

bhūmi-pappaṭake antarahite badālatā pāturahosi.
earth-fungus / on the disappearance / creeper / appeared
And on the disappearance of the earth-fungus a creeper appeared,

seyyathā pi nāma kalambukā, evam evaṃ pāturahosi.
just as / too / indeed / mushroom / thus / was manifest
in the same way that the *kalumbuka* creeper appears.

sā ahosi vaṇṇa-sampannā gandha-sampannā rasa-sampannā.
it / was / colour-endowed / smell-endowed / taste-endowed /
It was endowed with colour, smell, and taste;

seyyathā pi nāma sampannaṃ vā sappi sampannaṃ vā navanītaṃ evaṃ-vaṇṇā ahosi.
just as / too / indeed / endowed / or / ghee / endowed / or / butter / of such-colour / it was
it was the colour of ghee or butter,

seyyathā pi nāma khuddaṃ madhu aneḷakaṃ, evam-assādā ahosi.
just as / too / indeed / wild honey / sweet / pure / of such-taste / it was
and it had a taste like the sweetness of pure wild honey.

atha kho te Vāseṭṭhā sattā badālataṃ upakkamiṃsu paribhuñjituṃ.
then / indeed / these / Vasettha (and Bharadvaja) / beings / creeper / they began / to eat
So, Vasettha and Bharadvaja, these beings began to eat the creeper,

te taṃ paribhuñjantā tam-bhakkhā tad-āhārā ciraṃ dīgham addhānaṃ aṭṭhaṃsu.
these / this / relishing / this-feeding on / this-food / for a long time / long period / they remained
and relishing it they remained feeding on this food for a very long time.

yathā yathā kho te Vāseṭṭhā sattā badālataṃ paribhuñjantā taṃ-bhakkhā tad-āhārā . pe.
in as much as / indeed / these / Vasettha (and Bharadvaja) / beings / creeper / relishing / this-feeding on / that-food / etc.
And, Vasettha and Bharadvaja, as these beings remained relishing this creeper and feeding on it as their food ... etc.

badālatāya antarahitāya sannipatiṃsu, sannipatitvā anutthuniṃsu, ahu vata no, ahāyi vata no badālatā ti.
of the creeper / of the earth / by the disappearance / they assembled / having assembled / they lamented / it was / alas / for us / it is gone / alas / for us / creeper / (end-quote)
On account of the disappearance of the creeper, they assembled together, and lamented, "Oh, alas! Oh, alas! We had the creeper and now it is gone!"

tad etarahi pi manussā kena cid eva dukkha-dhammena phuṭṭhā evam āhaṃsu: ahu vata no, ahāyi vata no ti.
so / now / too / people / something / surely / by bad-thing / touched / thus / they say / it was / alas / for us / it is gone / alas / for us / (end-quote)
So even now, people say on experiencing something bad, "Oh, alas! Oh, alas! We had it and now it is gone!"

tad eva porāṇaṃ aggaññaṃ akkharaṃ anupatanti, na tv ev' assa atthaṃ ājānanti.
so / surely / ancient tradition / primary / expression / they follow / not / but / even / of it / meaning / they understand
and they follow an ancient primeval tradition without even understanding its meaning.

atha kho tesaṃ Vāseṭṭhā sattānaṃ badālatāya antarahitāya akaṭṭha-pāko sāli pāturahosi, akaṇo athuso su-gandho taṇḍula-pphalo.
then / indeed / to these / Vasettha (and Bharadvaja) / beings / of the creeper / on the disappearance / uncultivated-ripe / rice / was manifest / without red dust coating / without husk / good-scent / husked rice-fruit
Then, Vasettha and Bharadvaja, on the disappearance of the creeper, uncultivated, fragrant, husked rice, without the red dust coating and ready to cook, appeared to these beings.

yaṃ taṃ sāyaṃ sāyamāsāya āharanti, pāto taṃ hoti pakkaṃ paṭivirūḷhaṃ.
whichever / in the evening / for the evening meal / they bring / in the morning / that / is / ripe / grown again
Whatever they brought in the evening for the evening meal, that was grown again and ripe by the morning,

yaṃ taṃ pāto pātarāsāya āharanti, sāyaṃ taṃ hoti pakkaṃ paṭivirūḷhaṃ, nāpadānaṃ paññāyati.
whichever / in the morning / for the morning meal / they bring / in the evening / that / is / ripe / grown again / not-harvesting / is discerned
and whatever they brought in the morning for the morning meal, that was grown again and ripe by the evening, and no harvesting was necessary.
atha kho te Vāseṭṭhā sattā akaṭṭha-pākaṃ sāliṃ paribhuñjantā taṃ-bhakkhā tad-āhārā . pe. vaṇṇavevaṇṇatā ca paññāyittha.
then / indeed / these / Vasettha (and Bharadvaja) / beings / uncultivated-ripe / rice / relishing / this-feeding on / this-food / etc. / colour-discolouration / and / were discerned
So, Vasettha and Bharadvaja, these beings, relishing the uncultivated, ripe rice and feeding on it as their food … etc. … and good and bad-looking were discerned.

itthiyā ca itthi-liṅgaṃ pāturahosi, purisassa ca purisa-liṅgaṃ.
for a woman / and / woman-characteristic / appeared / for a man / and / man-characteristic
In the women female characteristics appeared, and in the men male characteristics.

itthī ca sudaṃ ativelaṃ purisaṃ upanijjhāyati, puriso ca itthiṃ.
woman / and / even / excessively / man / thinks about / man / and / woman
As women thought excessively about men, so men did about women,

tesaṃ ativelaṃ aññam-aññaṃ upanijjhāyataṃ sārāgo udapādi, pariḷāho kāyasmiṃ okkami.
to them / excessively / one another / thinking about / passion / arose / lust / in the body / arose within
and due to excessive thinking about one another, passion developed and lust arose in their bodies,

te pariḷāha-paccayā methunaṃ dhammaṃ paṭiseviṃsu.
these / by the lust-condition / sex / thing / they indulged
and because of this lust, they indulged in sexual intercourse.

ye kho pana te Vāseṭṭhā tena samayena sattā passanti methunaṃ dhammaṃ paṭisevante, aññe paṃsuṃ khipanti, aññe seṭṭhiṃ khipanti, aññe gomayaṃ khipanti.
whoever / indeed / but / these / Vasettha (and Bharadvaja) / at that / time / beings / they saw / sex / thing / indulging / others / dirt / throw / others / ash / throw / others / cow dung / throw
But, Vasettha and Bharadvaja, when other beings saw them indulging in sexual intercourse, some threw dirt, others threw ash, and others threw cow-dung,

nassa asuci, nassa asucī ti.
perish / impure one / perish / impure one / (end-quote)
saying, "Perish, impure one! Perish impure one!"

kathaṃ hi nāma satto sattassa eva-rūpaṃ karissatī ti.
how / for / indeed / being / to a being / such-form / one will do / (end-quote)
and, "How could one do such a thing to another?"

tad etarahi pi manussā ekaccesu janapadesu vadhuyā nibbuyhamānāya aññe paṃsuṃ khipanti, aññe seṭṭhiṃ khipanti, aññe gomayaṃ khipanti.
so / now / too / human beings / in some / countries / brides / being led out / others / dirt / throw / others / ash / throw / others / cow dung / throw
So even now people in some countries, as brides are being led out, some throw dirt, others throw ash, and others throw cow-dung.

tad eva porāṇaṃ aggaññaṃ akkharaṃ anupatanti, na tv ev' assa atthaṃ ājānanti.
so / surely / ancient tradition / primary / expression / they follow / not / even / of it / meaning / they understand
And they follow an ancient primeval tradition without understanding its meaning.

adhamma-sammataṃ kho pana Vāseṭṭhā tena samayena hoti, tad etarahi dhamma-sammataṃ.
unrighteous-considered / indeed / but / Vasettha (and Bharadvaja) / at that / time / it is / so / now / righteous-considered
However, Vasettha and Bharadvaja, what was considered at that time improper conduct is now considered proper conduct.

ye kho pana Vāseṭṭhā tena samayena sattā methunaṃ dhammaṃ paṭisevanti, te māsam pi dvemāsam pi na labhanti gāmaṃ vā nigamaṃ vā pavisituṃ.
whoever / indeed / but / Vasettha (and Bharadvaja) / at that / time / beings / sex / thing / they indulge in / they / for a month / too / for two months / not / they obtain / village / or / town / or / to enter
But at that time, Vasettha and Bharadvaja, those beings who indulged in sexual intercourse were not permitted to enter the village or town for a month or two.

yato kho Vāseṭṭhā te sattā tasmiṃ samaye asaddhamme ativelaṃ pātavyataṃ āpajjiṃsu,
since / indeed / Vasettha (and Bharadvaja) / those / beings / in that / occasion / in immorality / excessively / indulgence / they had
Since, Vasettha and Bharadvaja, those beings indulged excessively in that immoral behaviour,

atha agārāni upakkamiṃsu kātuṃ tass' eva asaddhammassa paṭicchādan-atthaṃ.
then / houses / they began / to build / of that / just / immorality / covering-reason
they began to build houses in order to hide that immorality.

atha kho Vāseṭṭhā aññatarassa sattassa alasa-jātikassa etad ahosi:
then / indeed / Vasettha (and Bharadvaja) / to a certain / being / of lazy-nature / this / it was
Then, Vasettha and Bharadvaja, it occurred to a certain lazy-natured being,

ambho, kim ev-āhaṃ vihaññāmi sāliṃ āharanto sāyaṃ sāyam-āsāya pāto pāta-rāsāya.
sir / why / just-I / I am troubled / rice / bringing / evening / evening-meal / morning / morning-meal
"Hey, why do I bother myself bringing rice in the evening for the evening meal, and in the morning for the morning meal?

yan nū-n-āhaṃ sāliṃ āhareyyaṃ sakid eva sāya-pātar-āsāyā ti.
what / is it-not-I / rice / I would bring / once / just / evening-morning-meal / (end-quote)
What if I just gather rice once for both the evening and morning meals?"

atha kho so Vāseṭṭhā satto sāliṃ āhāsi sakid eva sāyapātarāsāya.
then / indeed / this / Vasettha (and Bharadvaja) / being / rice / brought / once / just / evening-morning-meal
And so, Vasettha and Bharadvaja, this being gathered rice just once for both the evening and morning meals.

atha kho Vāseṭṭhā aññataro satto yena so satto ten' upasaṅkami; upasaṅkamitvā taṃ sattaṃ etad avoca:
then / indeed / Vasettha (and Bharadvaja) / a certain / being / towards / this / being / there / he approached / having approached / to that / being / this / he said
And later when another being came up to this being and said to him,

ehi bho satta sāl-āhāraṃ gamissāmā ti.
come / sir / being / rice-gathering / let us go / (end-quote)
"Come on, friend, let's go rice gathering,"

alaṃ bho satta āhato me sāli sakid eva sāyapātarāsāyā ti.
enough / friend / being / gathered / by me / rice / once / just / evening-morning-meal / (end-quote)
he replied, Ṅo, friend, enough rice has already been gathered by me for both the evening and morning meals."

atha kho so Vāseṭṭhā satto tassa sattassa diṭṭh-ānugatiṃ āpajjamāno sāliṃ āhāsi sakid eva dvīhāya, evam pi kira bho, sādhū ti.
then / indeed / this / Vasettha (and Bharadvaja) / being / of that / being / seen-imitation / acquiring / rice / gathered / once / just / for two days / thus / too / really / sir / good / (end-quote)
Then, Vasettha and Bharadvaja, this being in imitation of the view of the other being gathered rice just once for two days, thinking, "Friend, this is a really good idea."

atha kho Vāseṭṭhā aññataro satto yena so satto ten' upasaṅkami, upasaṅkamitvā taṃ sattaṃ etad avoca:
then / indeed / Vasettha (and Bharadvaja) / a certain / being / towards / this / being / there / he approached / having approached / to that / being / this / he said
And later when another being came up to this being and said to him,

ehi bho satta sāl-āhāraṃ gamissāmā ti.
come / sir / being / rice-gathering / let us go / (end-quote)
"Come on, friend, let's go rice gathering,"

alaṃ bho satta āhato me sāli sakid eva dvīhāyā ti.
enough / friend / being / gathered / by me / rice / once / just / for two days / (end-quote)
he replied, Ṅo, friend, enough rice has already been gathered by me for two days."

atha kho so Vāseṭṭhā satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sāliṃ āhāsi sakid eva catuhāya, evam pi kira bho sādhū ti.
then / indeed / this / Vasettha (and Bharadvaja) / being / of that / being / seen-imitation / acquiring / rice / gathered / once / just / for four days / thus / too / really / sir / good / (end-quote)
Then, Vasettha and Bharadvaja, this being in imitation of the view of the other being gathered rice just once for four days, thinking, "Friend, this is a really good idea."

atha kho Vāseṭṭhā aññataro satto yena so satto ten' upasaṅkami, upasaṅkamitvā taṃ sattaṃ etadavoca:
then / indeed / Vasettha (and Bharadvaja) / a certain / being / towards / this / being / there / he approached / having approached / to that / being / this / he said
And later when another being came up to this being and said to him,

ehi bho satta sāl-āhāraṃ gamissāmā ti.
come / sir / being / rice-gathering / let us go / (end-quote)
"Come on, friend, let's go rice gathering,"

alaṃ bho satta āhato me sāli sakid eva catuhāyā ti.
enough / friend / being / gathered / by me / rice / once / just / for four days / (end-quote)
he replied, No, friend, enough rice has already been gathered by me for four days."

atha kho so Vāseṭṭhā satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sāliṃ āhāsi sakid eva aṭṭhāhāya, evam pi kira bho sādhū ti.
then / indeed / this / Vasettha (and Bharadvaja) / being / of that / being / seen-imitation / acquiring / rice / gathered / once / just / for eight days / thus / too / really / sir / good / (end-quote)
Then, Vasettha and Bharadvaja, this being in imitation of the view of the other being gathered rice just once for eight days, thinking, "Friend, this is a really good idea."

yato kho te Vāseṭṭhā sattā sannidhi-kārakaṃ sāliṃ upakkamiṃsu paribhuñjituṃ atha kaṇo pi taṇḍulaṃ pariyonandhi, thuso pi taṇḍulaṃ pariyonandhi,
since / indeed / these / Vasettha (and Bharadvaja) / beings / store-maker / rice / they go into / to eat / then / red rice powder / too / rice kernel / it covered over / husk / too / rice kernel / it covered over
Since, Vasettha and Bharadvaja, these beings got into eating stored rice, a red powder and husk covered over the rice kernel,

lūnam pi nappaṭivirūḷhaṃ apadānaṃ paññāyittha, saṇḍa-saṇḍā sāliyo aṭṭhaṃsu.
reaped / too / not grown again / harvesting / it was discerned / in clusters / rice / they stood
reaped rice did not re-grow, harvesting was discerned, and the rice grew in clusters.

atha kho te Vāseṭṭhā sattā sannipatiṃsu sannipatitvā anutthuniṃsu pāpakā vata bho dhammā sattesu pātubhūtā,
then / indeed / these / Vasettha (and Bharadvaja) / beings / they assembled / having assembled / they lamented / evil / alas! / friend / things / among beings / appeared
Then, Vasettha and Bharadvaja, these beings assembled and lamented, "Alas! Evil things have appeared among us.

mayaṃ hi pubbe mano-mayā ahumhā pītibhakkhā sayaṃ-pabhā antalikkha-carā subha-ṭṭhāyino, ciraṃ dīgham addhānaṃ aṭṭhamhā.
we / for / formerly / mind-made / we were / rapture-feeding / self-luminous / sky-moving / lustre-remaining / for a long time / long / period / we stayed
For formerly we were mind-made, feeding on rapture, self-luminous, moving through the sky, lustrous, and we stayed that way for a very long time.

tesaṃ no amhākaṃ kadāci karahaci dīghassa addhuno accayena rasa-paṭhavī udakasmiṃ samatāni.
for them / us / for us / at any time / at some time / of long / time / after the lapse of / essence- earth / on the water / evenness
And at some time for us after a long period of time, earth-essence spread evenly over the water.

sā ahosi vaṇṇa-sampannā gandha-sampannā rasa-sampannā.
it / was / colour-endowed / smell-endowed / taste-endowed /
It was endowed with colour, smell, and taste.

te mayaṃ rasa-paṭhaviṃ hatthehi ālumpa-kārakaṃ upakkamimha paribhuñjituṃ,
those / we / essence-earth / with hands / piece-making / we began / to eat
We began to eat the earth-essence by breaking pieces with our hands,

tesaṃ no rasa-paṭhaviṃ hatthehi ālumpa-kārakaṃ upakkamataṃ paribhuñjituṃ sayam-pabhā antaradhāyi.
to those / to us / essence-earth / with hands / piece-making / began / to eat / self-luminosity / disappeared
and when we did this, our self-luminosity disappeared.

sayam-pabhāya antarahitāya candima-suriyā pāturahesuṃ.
self-luminosity / with the disappearance / moon-sun / were manifest
And when our self-luminosity was lost, the sun and moon were made manifest;

candima-suriyesu pātubhutesu, nakkhattāni tārakārūpāni pāturahesuṃ.
with moon-sun / with the manifestation / constellations / stars / were manifest
with the manifestation of the sun and moon, constellations and stars were made manifest;

nakkhattesu tārakārūpesu pātubhutesu, rattin-divā paññāyiṃsu.
with constellations / with stars / with the manifestation / night-day / they appeared
with the manifestation of the constellations and stars, night and day appeared;

rattin-divesu paññāyamānesu, mās-addha-māsā paññāyiṃsu.
with night-days / with appearing / months-half-months / they appeared
with the appearance of night and day, months and fortnights appeared;

mās-addha-māsesu paññāyamānesu, utu-saṃvaccharā paññāyiṃsu.
with months-half-months / with appearing / seasons-years / they appeared
with the appearance of months and fortnights, seasons and years appeared;

te mayaṃ rasa-paṭhaviṃ paribhuñjantā tam-bhakkhā tad-āhārā ciraṃ dīgham addhānaṃ aṭṭhamhā,
those / we / essence-earth / eating / this-feeding / that-food / for a long time / long / period / we stayed
and we remained eating this earth-essence and feeding on it as our food for a very long time,

tesaṃ no pāpakānaṃ ñeva akusalānaṃ dhammānaṃ pātubhāvā rasa-paṭhavī antaradhāyi.
to thse / to us / of evil / also / of unwholesome / of things / appearance / essence-earth / disappearance
and on account of the evil, unwholesome things among us, the earth-essence disappeared.

rasa-paṭhaviyā antarahitāya bhūmi-pappaṭako pāturahosi.
of the essence-earth / on the disappearance / earth-fungus / was manifest
On the disappearance of the earth-essence, an earth fungus appeared.

so ahosi vaṇṇa-sampanno gandha-sampanno rasa-sampanno.
it / was / colour-endowed / smell-endowed / taste-endowed /
It was endowed with colour, smell, and taste.

te mayaṃ bhūmi-pappaṭakaṃ upakkamimha paribhuñjituṃ.
those / we / earth-fungus / we began / to eat
We began to eat the earth-fungus,

te mayaṃ taṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīgham addhānaṃ aṭṭhamhā.
those / we / this / relishing / this-feeding on / this-food / for a long time / long period / we remained
and, relishing it we remained feeding on this food for a very long time,

tesaṃ no pāpakānaṃ ñeva akusalānaṃ dhammānaṃ pātubhāvā bhūmi-pappaṭako antaradhāyi.
to those / to us / of evil / also / of unwholesome / of things / appearance / earth-fungus / disappearance
and on account of the evil, unwholesome things among us, the earth-fungus disappeared.

bhūmi-pappaṭake antarahite badālatā pāturahosi.
earth-fungus / on the disappearance / creeper / appeared
And on the disappearance of the earth-fungus a creeper appeared.

sā ahosi vaṇṇa-sampannā gandha-sampannā rasa-sampannā.
it / was / colour-endowed / smell-endowed / taste-endowed /
It was endowed with colour, smell, and taste;

te mayaṃ badālataṃ upakkamimha paribhuñjituṃ.
those / we / creeper / we began / to eat
and we began to eat the creeper,

te mayaṃ taṃ paribhuñjantā tam-bhakkhā tad-āhārā ciraṃ dīgham addhānaṃ aṭṭhamhā.

those / we / this / relishing / this-feeding on / this-food / for a long time / long period / we remained

and relishing it we remained feeding on this food for a very long time.

tesaṃ no pāpakānaṃ ñeva akusalānaṃ dhammānaṃ pātubhāvā badālatā antaradhāyi.

to those / to us / of evil / also / of unwholesome / of things / appearance / creeper / disappearance

And on account of the evil, unwholesome things among us, the creeper disappeared.

badālatāya antarahitāya akaṭṭha-pāko sāli pāturahosi, akaṇo athuso suddho su-gandho taṇḍula-pphalo.

of the creeper / on the disappearance / uncultivated-ripe / rice / was manifest / without red dust coating / without husk / pure / good-scent / husked rice-fruit

On the disappearance of the creeper, pure, ripe, uncultivated, fragrant, husked rice, without the red dust coating and ready to cook, appeared.

yan taṃ sāyaṃ sāyamāsāya āharāma pāto taṃ hoti pakkaṃ paṭivirūḷhaṃ.

whichever / in the evening / for the evening meal / we bring / in the morning / that / is / ripe / grown again

Whatever we brought in the evening for the evening meal, that was grown again and ripe by the morning,

yan taṃ pāto pātarāsāya āharāma, sāyan taṃ hoti pakkaṃ paṭivirūḷhaṃ nāpadānaṃ paññāyittha.

whichever / in the morning / for the morning meal / we bring / in the evening / that / is / ripe / grown again / not-harvesting / is discerned

and whatever we brought in the morning for the morning meal, that was grown again and ripe by the evening, and no harvesting was necessary.

te mayaṃ akaṭṭha-pākaṃ sāliṃ paribhuñjantā taṃ-bhakkhā tad-āhārā ciraṃ dīgham addhānaṃ aṭṭhamhā.

those / we / uncultivated-ripe / rice / relishing / this-feeding on / this-food / for a long time / long period / we remained

And relishing the uncultivated, ripe rice we remained feeding on it as our food for a very long time.

tesaṃ no pāpakānaṃ ñeva akusalānaṃ dhammānaṃ pātubhāvā kaṇo pi taṇḍulaṃ pariyonandhi, thuso pi taṇḍulaṃ pariyonandhi, lūnam pi na paṭivirūḷhaṃ, apadānaṃ paññāyittha, saṇḍa-saṇḍā sāliyo ṭhitā.
to those / to us / of evil / also / of unwholesome / of things / appearance / red rice powder / too / rice kernel / it covered over / husk / too / rice kernel / it covered over / reaped / too / not / grown again / harvesting / it was discerned / in clusters / rice / stood
And on account of the evil, unwholesome things among us, a red powder and husk covered over the rice kernel, reaped rice did not re-grow, harvesting was discerned, and the rice stood in clusters.

yan nūna mayaṃ sāliṃ vibhajeyyāma, mariyādaṃ ṭhapeyyāmā ti.
what if / we / rice / we would divide / boundary / we would establish / (end-quote)
Why don't we divide the rice and establish boundaries?"

atha kho te Vāseṭṭhā sattā sāliṃ vibhajiṃsu, mariyādaṃ ṭhapesuṃ.
then / indeed / those / Vasettha (and Bharadvaja) / beings / rice / they divided / boundary / they established
Then, Vasettha and Bharadvaja, these beings divided the rice and established boundaries.

atha kho Vāseṭṭhā aññataro satto lola-jātiko sakaṃ bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñji.
then / indeed / Vasettha (and Bharadvaja) / a certain / being / wanton-nature / own / share / protecting / a certain / share / not given / having taken / he ate
Then, Vasettha and Bharadvaja, a certain wanton being, guarding his own share, took the share of another that hadn't been given and ate it.

tam enaṃ aggahesuṃ, gahetvā etad avocuṃ: pāpakaṃ vata bho satta karosi, yatra hi nāma sakaṃ bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñjasi.
then / that one / they seized / having seized / this / they said / evil / alas! / sir / being / you do / in as much as / own / share / protecting / a certain / share / not given / having taken / you ate
So they seized that one and said to him: "Alas, sir! You have done wrong when, guarding your own share, you took the share of another that hadn't been given and ate it

mā ssu bho satta puna pi evarūpam akāsī ti.
do not / even / sir / being / again / such-thing / you do / (end-quote)
Never again do such a thing!"

evaṃ bho ti kho Vāseṭṭhā so satto tesaṃ sattānaṃ paccassosi.
yes / sir / (end-quote) / indeed / Vasettha (and Bharadvaja) / this / being / to these / beings / assented
"Yes, sir," this being assented to the others.

dutiyam pi kho Vāseṭṭhā so satto …pe… tatiyam pi kho Vāseṭṭhā so satto sakaṃ bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñji.
a second time / indeed / Vasettha (and Bharadvaja) / this / being / … etc. … / a third time / this / being / own / share / protecting / a certain / share / not given / having taken / he ate
Vasettha and Bharadvaja, a second time this being … etc. … and a third time this being, guarding his own share, took the share of another that hadn't been given and ate it.

tam enaṃ aggahesuṃ, aggahetvā etad avocuṃ: pāpakaṃ vata bho satta karosi, yatra hi nāma sakaṃ bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñjasi.
then / that one / they seized / having seized / this / they said / evil / alas! / sir / being / you do / in as much as / own / share / protecting / a certain / share / not given / having taken / you ate
So they seized that one and said to him: "Alas, sir! You have done wrong when, guarding your own share, you took the share of another that hadn't been given and ate it

mā ssu bho satta puna pi evarūpam akāsī ti.
do not / even / sir / being / again / such-thing / you do / (end-quote)
Never again do such a thing!"

aññe pāṇinā pahariṃsu, aññe leḍḍunā pahariṃsu, aññe daṇḍena pahariṃsu.
others / by hand / they hit / others / by clod / they hit / others / by stick / they hit
Some struck him with their hands, others with clods, and yet others with sticks.

tad agge kho Vāseṭṭhā adinn-ādānaṃ paññāyati, garahā paññāyati, musā-vādo paññāyati, daṇḍā-dānaṃ paññāyati.
since then / indeed / Vasettha (and Bharadvaja) / not given-taking / is discerned / accusation / is discerned / false-speech / is discerned / stick-giving / is discerned
From then on, Vasettha and Bharadvaja, theft appeared, accusation appeared, lying appeared, and punishment appeared.

atha kho te Vāseṭṭhā sattā sannipatiṃsu, sannipatitvā anutthuniṃsu, pāpakā vata bho dhammā sattesu pātubhūtā,
then / indeed / these / Vasettha (and Bharadvaja) / beings / they assembled / having assembled / they lamented / evil / alas! / friend / things / among beings / appeared
Then, Vasettha and Bharadvaja, these beings assembled and lamented, "Alas! Evil things have appeared among us.

yatra hi nāma adinn-ādānaṃ paññāyati, garahā paññāyati, musā-vādo paññāyati, daṇḍā-dānaṃ paññāyati,
in as much as / not given-taking / is discerned / accusation / is discerned / false-speech / is discerned / stick-giving / is discerned
Since theft has appeared, accusation has appeared, lying has appeared, and punishment has appeared,

yan nūna mayaṃ ekaṃ sattaṃ sammanneyyāma.
what if / we / one / being / we would elect
why don't we elect one being among us

so no sammā-khīyitabbaṃ khīyeyya, sammā-garahitabbaṃ garaheyya, sammāpabbājetabbaṃ pabbājeyya.
he / for us / rightly-ought to be indignant / he would be indignant / rightly-ought to be accused / he would acccuse / rightly-ought to be banished / he would banish
who would become indignant over what rightly ought to cause indignation, accuse whomever rightly ought to be accused, and banish whomever rightly ought to be banished.

mayaṃ pan' assa sālīnaṃ bhāgaṃ anuppadassāmā ti.
we / moreover / to him / rice / share / we will grant / (end-quote)
Moreover we would grant to him a share of the rice."

atha kho te Vāseṭṭhā sattā yo nesaṃ satto abhirūpa-taro ca dassanīya-taro ca pāsādika-taro ca mahesakkha-taro ca, taṃ sattaṃ upasaṅkamitvā etad avocuṃ:
then / indeed / these / Vasettha (and Bharadvaja) / beings / which / among them / being / handsome-more / and / beautiful-more / and / pleasing-more / and / capable-more / and / that / being / having approached / this / they said
Then, Vasettha and Bharadvaja, these beings approached the being among them who was the most handsome, beautiful, pleasing, and capable, and said this:

ehi bho satta, sammā-khīyitabbaṃ khīya, sammā-garahitabbaṃ garaha, sammā-pabbājetabbaṃ pabbājehi.
come / friend / being / rightly-ought to be indignant / be indignant / rightly-ought to be accused / acccuse / rightly-ought to be banished / banish
"Come, friend, become indignant over what rightly ought to cause indignation, accuse whomever rightly ought to be accused, and banish whomever rightly ought to be banished.

mayaṃ pana te sālīnaṃ bhāgaṃ anuppadassāmā ti.
we / however / to you / rice / share / we will grant / (end-quote)
and we will grant to you a share of the rice."

evaṃ bho ti kho Vāseṭṭhā so satto tesaṃ sattānaṃ paṭissutvā,
thus / sir / (end-quote) / indeed / Vasettha (and Bharadvaja) / this / being / to those / beings / having assented
"Yes, sir," this being assented to the others, and then

sammākhīyitabbaṃ khīyi, sammāgarahitabbaṃ garahi, sammāpabbājetabbaṃ pabbājesi.
rightly-ought to be indignant / he was indignant / rightly-ought to be accused / he acccused / rightly-ought to be banished / he banished
he became indignant over what rightly ought to cause indignation, accused whomever rightly ought to be accused, and banished whomever rightly ought to be banished,

te pan' assa sālīnaṃ bhāgaṃ anuppadaṃsu.
they / however / to him / rice / share / they granted
and they thus granted to him a share of the rice."

mahā-jana-sammato ti kho Vāseṭṭhā mahā-sammato, mahā-sammato tv eva paṭhamaṃ akkharaṃ upanibbattaṃ.
great-people-elected / (end-quote) / indeed / Vasettha (and Bharadvaja) / great-elect / great-elect / indeed / first / expression / derived
"Elected by the people" is the meaning of *mahasammata*, Vasettha and Bharadvaja, and *mahasammata* is indeed the first expression to be derived.

khettānaṃ patī ti kho Vāseṭṭhā khattiyo, khattiyo tv eva dutiyaṃ akkharaṃ upanibbattaṃ.
of the fields / lord / (end-quote) / indeed / Vasettha (and Bharadvaja) / khattiya / khattiya / indeed / second / expression / derived
"Lord of the fields" is the meaning of *khattiya*, Vasettha and Bharadvaja, and *khattiya* is indeed the second expression to be derived.

dhammena pare rañjetī ti kho Vāseṭṭhā rājā, rājā tv eva tatiyaṃ akkharaṃ upanibbattaṃ.
by righteousness / others / he brings delight / (end-quote) / indeed / Vasettha (and Bharadvaja) / raja / raja / indeed / third / expression / derived
"He brings delight to others through righteousness" is the meaning of *raja*, Vasettha and Bharadvaja, and *raja* is indeed the third expression to be derived.

iti kho Vāseṭṭhā evam etassa khattiya-maṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi.
thus / indeed / Vasettha (and Bharadvaja) / thus / of this / khattiya-circle / with ancient / with primeval / with expression / production / there was
Thus, Vasettha and Bharadvaja, there was the emergence of the *Khattiya* class along with these ancient and primeval expressions;

tesaṃ ñeva sattānaṃ anaññesaṃ sadisānaṃ ñeva no asadisānaṃ dhammen' eva no adhammena.
among these / also / of beings / not other / of like / also / not / of unlike / righteously / just / not / unrighteously
among these very beings, not others; like ourselves, not unlike; righteously, not unrighteously.

dhammo hi Vāseṭṭhā seṭṭho jan' etasmiṃ diṭṭhe c' eva dhamme abhisamparāyañ ca.
Dhamma / for / Vasettha (and Bharadvaja) / best / generation / in this / in this very life *(diṭṭh' eva dhamme)* / and / in the future / and
For, Vasettha and Bharadvaja, Dhamma is the very best in this generation both in this very life and in the future. [D.III.86-93 – *xxvii.(Aggañña).11-21*]

Passage 3

p. 182

bhūtapubbaṃ imasmiṃ yeva bhikkhu-saṅghe aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi:
in the past / in this / just / monk-community / of a certain / monk / thus / in the mind / thought / arose
In the past, in just this community of monks, a thought arose in the mind of a certain monk:

kattha nu kho ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū ti.
where / do / indeed / these / four / great elements / without remainder / cease / namely / earth-element / water-element / fire-element / air-element / (end-quote)
"Indeed, where do these four great elements, that is, the earth, water, fire, and air elements, cease without remainder?"

atha kho so bhikkhu tathārūpaṃ samādhiṃ samāpajji yathā samāhite citte deva-yāniyo maggo pāturahosi.
then / indeed / this / monk / such / concentration / attained / as / in concentrated / mind / deva-leading to / path / appeared
Then this monk attained such a level of concentration that through his concentrated mind a path leading to the devas appeared.

atha kho so bhikkhu yena Cātu-mahā-rājikā devā ten' upasankami, upasankamitvā Cātu-mahā-rājike deve etad avoca:
then / indeed / this / monk / towards / four-great-kings / devas / that way / he approached / having approached / to the four–great-kings / devas / this / he said
Then, this monk approached the devas of the Four Great Kings and, drawing near, he said to them:

kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū ti.
where / do / indeed / friends / these / four / great elements / without remainder / cease / namely / earth-element / water-element / fire-element / air-element / (end-quote)
"Friends, where do these four great elements, that is, the earth, water, fire, and air elements, cease without remainder?"

evaṃ vutte Cātu-mahā-rājikā devā taṃ bhikkhuṃ etad avocuṃ:
thus / said / four-great-kings / devas / this / monk / thus / said
When this was said, the devas of the Four Great Kings replied to this monk:

mayam pi kho, bhikkhu, na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū.
we / too / indeed / monk / not / we know / where / these / four / great elements / without remainder / cease / namely / earth-element / water-element / fire-element / air-element
"Monk, we also do not know where these four great elements, that is, the earth, water, fire, and air elements, cease without remainder.
atthi kho bhikkhu cattāro Mahārājā amhehi abhikkanta-tarā ca paṇītatarā ca.
there are / indeed / monk / four / great kings / than us / advanced-more / and / excellent-more / and
There are, monk, the Four Great Kings, who are more advanced and excellent than us.

te kho evaṃ jāneyyuṃ, yatth' ime cattāro mahābhūtā aparisesā nirujjhanti seyyathīdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū ti.
they / indeed / thus / might know / where / these / four / great elements / without remainder / cease / namely / earth-element / water-element / fire-element / air-element / (end-quote)
Indeed they might know where these four great elements, that is, the earth, water, fire, and air elements, cease without remainder."

atha kho so bhikkhu yena cattāro Mahā-rājā ten' upasankami, upasankamitvā cattāro Mahā-rāje etad avoca:
then / indeed / this / monk / towards / four / great-kings / that way / he approached / having approached / four / to the great-kings / this / he said
Then, this monk approached the Four Great Kings and, drawing near, he said to them:

kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū ti.
where / do / indeed / friends / these / four / great elements / without remainder / cease / namely / earth-element / water-element / fire-element / air-element / (end-quote)
"Friends, where do these four great elements, that is, the earth, water, fire, and air elements, cease without remainder?"

evaṃ vutte cattāro Mahā-rājā taṃ bhikkhuṃ etad avocuṃ:
thus / said / four / great-kings / this / monk / thus / said
When this was said, the Four Great Kings replied to this monk:

mayam pi kho, bhikkhu, na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū.
we / too / indeed / monk / not / we know / where / these / four / great elements / without remainder / cease / namely / earth-element / water-element / fire-element / air-element
"Monk, we also do not know where these four great elements, that is, the earth, water, fire, and air elements, cease without remainder.

atthi kho bhikkhu Tāvatiṃsā nāma devā amhehi abhikkanta-tarā ca paṇīta-tarā ca.
there are / indeed / monk / the thirty-three / named / devas / than us / advanced-more / and / excellent-more / and
There are, monk, the Thirty-Three devas, who are more advanced and excellent than us.

te kho evaṃ jāneyyuṃ yatth' ime cattāro mahābhūtā aparisesā nirujjhantī ti.
they / indeed / thus / would know / where / these / four / great elements / without remainder / cease / (end-quote)
Indeed they would know where these four great elements cease without remainder." [D.I.215-6 – *xi.(Kevaddha).67-69*]

Exercise 21

English into Pali

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Then, following the ripening of that embryo, the geisha Sālavatī gave birth to a son (acc.).
atha kho / paripākam-anvāya / tassa / gabbhassa / gaṇikā / Sālavatī / vijāyi / puttaṃ
atha kho Sālavatī gaṇikā tassa gabbhassa paripākamanvāya puttaṃ vijāyi.

Then Sālavatī ordered a slave girl: "You there! After (express this simply by using gerunds) putting this boy into an old winnowing-basket (loc.) (and) taking him out throw (him) away on a rubbish heap." …
atha kho / gaṇikā / Sālavatī / āṇāpesi / dāsiṃ / handa je / pakkhipitvā / imaṃ / dārakaṃ / kattarasuppe / nīharitvā / chaḍḍehi / saṅkārakūṭe (iti)
atha kho Sālavatī gaṇikā dāsiṃ āṇāpesi: handa je, imaṃ dārakaṃ kattarasuppe pakkhipitvā nīharitvā saṅkārakūṭe chaḍḍehīti. …

At that time a son of the king (rājakumāro) named Abhaya, going to the king's-audience just at the (right) time (dat.), saw that boy surrounded by crows.
tena (kho pana) / samayena / rāja-kumāro / nāma / abhayo / gacchanto / rāj-upaṭṭhānaṃ / eva / kālassa / addasa / taṃ / dārakaṃ / samparikiṇṇaṃ / kākehi
tena kho pana samayena abhayo nāma rājakumāro kālasseva rājupaṭṭhānaṃ gacchanto addasa taṃ dārakaṃ kākehi samparikiṇṇaṃ,

Having seen he asked people: "What (is) that, I say!, surrounded by crows?"
disvāna / pucchi / manusse / kiṃ / etaṃ / bhaṇe / samparikiṇṇaṃ / kākehi (iti)
disvāna manusse pucchi: kiṃ etaṃ, bhaṇe, kākehi samparikiṇṇanti?

"A boy, O king (title devo used in addressing a prince of the blood)."
dārako / deva (iti)
dārako, devāti.

"(Does he) live, I say!(?)"
jīvati / bhaṇe (iti)
jīvati, bhaṇeti?

"(He) lives, O king."
jīvati / deva (iti)
jīvati, devāti.

Now! I say! having led that boy to our citadel give (him) to nurses to rear." …
tena hi / bhaṇe / netvā / taṃ / dārakaṃ / amhākaṃ / antepuraṃ / detha / dhātīnaṃ / posetuṃ (iti)
tena hi, bhaṇe, taṃ dārakaṃ amhākaṃ antepuraṃ netvā dhātīnaṃ detha posetunti. …

They made the name "Jīvaka" for him (thinking): "(he) lives";
akaṃsu / nāmaṃ / jīvako (iti) / tassa / jīvati (iti)
tassa jīvatīti jīvakoti nāmaṃ akaṃsu.

they made the name "Komārabhacca" (thinking): "(He) was caused to be reared by the prince."
akaṃsu / nāmaṃ / komārabhacco (iti) / posāpito / kumārena (iti)
kumārena posāpitoti 'komārabhacco'ti nāmaṃ akaṃsu.

Then Jīvaka Komārabhacca soon attained ((p)pa-āp) discretion …
atha kho / jīvako / komārabhacco / na-cirass (eva) / pāpuṇi / viññutaṃ
atha kho jīvako komārabhacco nacirasseva viññutaṃ pāpuṇi …

Then he thought this: "These royal courts (are) not easy to live upon without-a-profession (ins.: 'with-a-non-profession').
atha kho / jīvakassa komārabhaccassa / ahosi / etad / imāni (kho) / rāja-kulāni / na / sukarāni / upajīvituṃ / asippena
atha kho jīvakassa komārabhaccassa etadahosi: imāni kho rājakulāni na sukarāni asippena upajīvituṃ.

Supposing I were to learn (opt.) a profession?"
yaṃnūna / ahaṃ sikkheyyaṃ / sippaṃ (iti)
yaṃnūnāhaṃ sippaṃ sikkheyyanti.

Now at that time there dwelt (present tense) in Takkasilā a doctor who-was-the-foremost-of-(all)-regions.
pana (kho) / tena / samayena / paṭivasati / takkasilāyaṃ / vejjo / disā-pāmokkho
tena kho pana samayena takkasilāyaṃ disāpāmokkho vejjo paṭivasati.

Then Jīvaka Komārabhacca went away to Takkasilā,
atha (kho) / jīvako / komārabhacco / (tena) pakkāmi / yena / takkasilā
atha kho jīvako komārabhacco yena takkasilā tena pakkāmi.

in due course approached Takkasilā (and) that doctor, (and) having approached said this to that doctor:
anupubbena / (tena) upasaṅkami / (yena) takkasilā / (yena) vejjo / upasaṅkamitvā / avoca / etad / taṃ / vejjaṃ
anupubbena yena takkasilā, yena vejjo tenupasaṅkami; upasaṅkamitvā taṃ vejjaṃ etadavoca:

“O teacher, I wish to learn the profession.” …
ācariya / ahaṃ / icchāmi / sikkhituṃ / sippaṃ (iti)
icchāmahaṃ, ācariya, sippaṃ sikkhitunti. …

Then Jīvaka grasped (present tense) much, grasped lightly …
atha (kho) / jīvako / komārabhacco / gaṇhāti / bahuṃ (ca) / gaṇhāti / lahuṃ (ca)
atha kho jīvako komārabhacco bahuñca gaṇhāti lahuñca gaṇhāti …

When seven (satta, inflect as pañca) years had passed Jīvaka thought this:
(atha kho) / sattannaṃ / vassānaṃ / accayena / jīvakassa / komārabhaccassa / ahosi / etad
atha kho jīvakassa komārabhaccassa sattannaṃ vassānaṃ accayena etadahosi:

“I indeed grasp much … the end of this profession is not discerned, when will the end of this profession be discerned?”
ahaṃ / kho / gaṇhāmi / bahuṃ (ca) / … / anto / imassa / sippassa / na / paññāyati / kadā / anto / imassa / sippassa / paññāyissati (iti)
ahaṃ kho bahuñca gaṇhāmi … nayimassa sippassa anto paññāyati. kadā imassa sippassa anto paññāyissatīti.

Then Jīvaka approached that doctor …
atha (kho) / jīvako / komārabhacco / tenupasaṅkami / (yena) / so / vejjo
atha kho jīvako komārabhacco yena so vejjo tenupasaṅkami …

“Now! I say, Jīvaka, taking a gardener’s-trowel (khaṇittī), wandering for a league on all sides of Takkasilā, whatever non-medicine you may see, bring that.”
tena hi / bhaṇe / jīvaka / ādāya / khaṇittiṃ / āhiṇḍitvā / yojanaṃ / samantā / takkasilāya / yaṃ kiñci / abhesajjaṃ / passeyyāsi / āharāti / taṃ
tena hi bhaṇe jīvaka, khaṇittiṃ ādāya takkasilāya samantā yojanaṃ āhiṇḍitvā yaṃ kiñci abhesajjaṃ passeyyāsi taṃ āharāti.

“Yes, teacher” … wandering (he) saw no non-medicine at all …
evaṃ / ācariya (iti) / … / āhiṇḍanto / addasa / na / abhesajjaṃ / kiñci
evaṃ, ācariyāti … āhiṇḍanto na kiñci abhesajjaṃ addasa. …

“… I saw no non-medicine at all.”
addasaṃ / na / abhesajjaṃ / kiñci (iti)
na kiñci abhesajjaṃ addasanti.

“You have learned (p.p.+ asi), I say, O Jīvaka, sufficient for your livelihood!”
asi susikkhito / bhaṇe / jīvaka / alaṃ (ettakaṃ) / te / jīvikāya (iti)
susikkhitosi, bhaṇe jīvaka. alaṃ te ettakaṃ jīvikāyāti [Vin.I.269-70 – Vinaya / Mahāvagga / Dutiyo bhāgo / 8 Cīvarakkhandhakaṃ 5-11 (202 Jīvakavatthu)]